

# Zion's Herald

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## Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### THE WARTBURG.

Rev. Ozora S. Davis.

The lordly forest, stretching leagues away,  
With plain and town and frowning ruin gray;  
The holy calm that reigns upon the height,—  
These make the Wartburg an unsighed delight.

But these are not the Wartburg. Splendid halls  
Call forth no strong emotion, like the walls  
Of that one, simple room, whose floor was trod  
By mighty Luther tolling there with God.

Weimar, 1896.

### HOPE-ON-RIVER.

Cora C. Bass.

Hope-on-river leads to bliss;  
Who would such a journey miss?  
Over the waters limpid, sweet,  
Floating to the Saviour's feet.

Hope-on-river is divine,  
Fairer than the storied Rhine;  
On its bosom homeward glide,  
Moving with the gentle tide.

Hope-on-river runs for all,  
Runs beyond the jasper wall—  
Runs to weary pilgrims bear  
Past the portals of despair.

Hope-on-river ever flows,  
Purest, sweetest, mortal knows,  
On its waters float to rest  
In the city of the blest.

Lowell, Mass.

### The Outlook.

Wheat has played a smart trick with the Populist orators, who have been dwelling upon its low price and declining scale, when all at once, in the midst of their lugubrious strains, the yellow cereal mounted up in one day 2½ cents on a bushel. If it continues to go up, the advance will take the thunder out of their argument and leave them flat in the midst of the campaign. Such is the danger of dwelling on the calamitous side of affairs.

The people of North Adams have reason to rejoice in the erection in the Tunnel City of one of the Normal School buildings. The last legislature made an appropriation for that purpose. It is an imposing brick structure of three stories, 152 by 34 feet. The State Board of Education by which it was built is highly pleased with the result, as are also the citizens of North Adams. It furnishes ample facilities for education to the people in the west end of the State.

There was a long controversy in the newspapers as to the date for the beginning of the last half of our century. There is a similar misunderstanding as to when the twentieth century will begin. One writer says the nineteenth century will close with Dec. 31, 1899. That must be incorrect, for that date would give to the century but ninety-nine years, whereas it must contain one hundred years. To make the one hundred the century must end Dec. 31, 1900. January 1, 1901, will be the first day of the 20th century.

Mr. Tsurutani, of Kobe, Japan, now in Texas buying cotton for export to Japan, says there are 80 plants in Japan for the manufacture of cotton goods, and other mills are about to be established. The Japanese intend to

enlarge their business as rapidly as possible, and at a not distant day to supply the demand of the whole East for cotton goods. Mr. Tsurutani is authorized by the cotton manufacturers to make these purchases, and he confidently expects the trade with Texas will be continuous. The cotton will be taken by rail to San Francisco and thence shipped in a Japanese steamer.

The Massachusetts Legislature last winter authorized the Ballot Law Commission to purchase fifty of the M'Tammany voting machines at \$250 each for use in the coming election. The city council of Worcester, some time ago, petitioned the secretary of state for the use in that city of forty-eight of these machines, and the petition was granted. At a hearing on the 23d, Mr. M'Tammany was present and made full explanation of the working of his machine. The difficulty in voting by this method is found in the part relating to electors for President. The law requires a check (X) after each separate name. There is not room in the machine for the entire list of names upon all the ballots. The question involves a complication which will have to be settled by the Ballot Commission.

Florida was swept last week by a terrific storm, destructive to both life and property. The town of Cedar Keys is a total wreck. Nearly all the buildings were destroyed and most of the 1,500 inhabitants were either killed or injured. The bodies recovered were mutilated so that but few could be identified. An immense tidal wave followed from the south, rising to the height of eighteen or twenty feet and carrying destruction along its path. Boats, wharves, small houses, were hurled from the shore and broken into fragments, covering the streets with the wreckage and rendering them impassable. The tidal wave was the great death-agency. The large and handsome Methodist church at Cedar Keys (Church South), the Christian church, and the school building, are wholly ruined. No such storm has visited Florida for fifty years.

When the Anglo-Egyptian Expedition started up the Nile, Dongola was announced as the objective point. The moment Dongola was captured, the public was curious as to what was next in the program. Some said the expedition would advance into the heart of the Soudan, while others were sure the ultimate stage had been reached. We are now assured by dispatches from the upper Nile that it will remain at Dongola during the year 1896. Meantime Karti and Debbeh will be garrisoned, and English and Egyptian officers will be appointed to administer the affairs of the recaptured province. A police system will be established and the railway to Kalbor will be completed. No British troops will remain save those in charge of the machine guns and the engineers. According to the dispatch, the power of the Dervishes is not broken; they will contest every inch of ground in the territory. The delay is on account of lack of Egyptian funds and the indisposition of the French to authorize a new loan on Egyptian securities.

### Mary Lyon's Monument.

Mary Lyon, who made an enviable record in the field of education, will always be best remembered by the founding of Mount Holyoke Seminary. This seminary, which has had a remarkable record, was burned to the ground on the 28th ult. The services of Miss Lyon gave a new impulse to the education of women, especially in the Congregational churches. Some four hundred girls were educated under her supervision. The young ladies were taught womanly ways and self-help as well as the classics and mathematics. The seminary has been a centre of missionary inspiration; an unusually large number of the graduates have become missionaries or the wives of

missionaries. Though the old building is now in ruins, the record of the past is so secure and noble as to insure its immediate restoration in even finer form.

### England's Socialistic Post.

William Morris, a man of ability, genius and culture, the poet of unrest and revolution, the author of "The Earthly Paradise," died on Saturday. He was born of well-to-do parentage in Walthamstow, Essex, Eng., in 1834. He had fair advantages for education, graduating at Oxford in 1857. He was well up in the classics, but he read rather to please himself than to meet the requirements of the examiners. While at Oxford he joined a small group of friends in founding the Oxford and Cambridge Magazine, devoted to pre-Raphaelite criticism. Though the magazine was short-lived, it contained contributions from Rossetti as well as some of the best poems by Morris himself, such as "The Golden Wings," "The Hollow Land," and "The Sunless Dawn." He had no faith in the advance of existing society; there must be a change of base. Of these socialistic views he was a constant and bold advocate. Of course they were not very popular in aristocratic England. He was a man of affairs as well as a poet, managing a factory in Merton and a store in London.

### Tesla's Latest Discovery.

Nikola Tesla, one of the most thorough and successful students of electricity, has succeeded in perfecting his oscillators, or machines for the economical production of rapid electrical vibrations. By means of these he is confident that his lighting by glass bulbs, without the usual filament of the incandescent lamp, will become practicable. The oscillators are also capable of developing more powerful Röntgen rays than have heretofore been thought possible. The Electrical Review, in announcing the inventor's success, says of this latest work: "Tesla, since he startled the scientific world by showing for the first time the possibility of lighting by means of phosphorescent bulbs and tubes, has incessantly labored to simplify and improve his methods and apparatus, and now comes forward with perfected and extremely simple transformers, or oscillators, adapted to everyday use with ordinary sources of current supply. That high-frequency currents are destined to play an important part in the practical applications of electricity, there can be no doubt. The old and familiar form of induction coil, with its multitude of uses, cannot possibly survive when a new inductive apparatus is at hand fully as simple, but far more economical, and requiring only a minute fraction of the wire needed in the old form."

### The Polar Problem.

The polar problem is one of the hardest to be solved. Sir John Franklin drew the attention of the world to it, and Mr. Peary has prosecuted the research with great success. His explorations show that the most practicable route to the Pole is on the west side of Greenland. He has followed the route six hundred miles or more beyond the highest point touched by any other explorer. This great region discovered by him is separated from Greenland by a wide channel. The Philadelphia Geographical Club proposes to name the water separating the two lands Peary Channel, and the immense tract north Peary Land. It is certainly a recognition he has earned by his success in Arctic exploration. De Long and Nansen have shown the difficulties in attacking the problem on the east side of Greenland, as there is no definite coast line to be followed. Whether Jackson will find a way overland remains to be seen. As the matter now stands, Mr. Peary has the last word on the Arctic situation. He has also made a good record of scientific work, and larger collections, illustrative of Arctic life, than any explorer that preceded him. The

arrangement of these collections in the Museum of Natural History in New York is due to the public spirit of Mr. M. K. Jessup. It will be the most complete and valuable Arctic collection on the globe.

### The Potato Celebration.

The potato has had a curious history and has performed an humble but important service for mankind. The Spaniards first met with it in the vicinity of Quito, where it was cultivated by the natives. The English sailors, Sir John Hawkins and Drake, met with the plant in the West Indies. Just three hundred years ago Sir Walter Raleigh took the American potato to Ireland and planted it in one corner of a tract in Munster given to him by the English government for the settlement of English colonists. His purpose was to exterminate the Irish race, and to introduce in their place citizens from England. It is a most singular circumstance that the plant he introduced has been the main article of diet with the Irish for nearly three hundred years. The gratitude of Ireland for this American contribution has been expressed by sending many of her sons to the New World. The Myrtle Villa and the garden where the first potatoes from America were planted is still pointed out to the curious visitor, and one of the most interesting celebrations of the year is to be that of the tercentenary of the introduction of the potato into Ireland by Sir Walter. There is to be a great conference and exhibition of the varieties of the tuber in Dublin during the month of November, in charge of the Gardeners' Association.

### America's Great Merchant.

A. T. Stewart of New York once said, in conversation with George W. Childs, "You have a great, busy man in your city. I refer to Wanamaker. He will be a greater merchant than I am." Wanamaker, like Stewart, started at the foot of the ladder. The latter hardly anticipated that his busy man would get as far as New York, and least of all that he would become the owner of the great store he had built, covering an entire square. But the improbable has come to pass. John Wanamaker has purchased the Stewart plant. The purchase includes the store, the remaining stock of goods, the stables, and the horses with wagons. Mr. Robert C. Ogden, who is to be the New York manager, though declining to give the price, said it was the largest transaction of the kind on record. It is supposed the price was about \$2,000,000. The name of the firm will be simply "John Wanamaker." Though the business of the two stores will be separate, the purchaser of an article in New York can have it delivered in Philadelphia, and vice versa. Without revealing the entire breadth of their plans, Mr. Ogden said their aim would be to conduct the New York house on the same plan as that in Philadelphia. Though working in entire harmony, neither house will be a branch of the other, and in certain minor matters each will have lines of its own. The work of selecting goods and going over the stock will begin at once, and the store will be open for customers before the holidays. Mr. Wanamaker was born in 1837 and is now 59 years old. His first money was earned as an errand boy at \$1.25 a week. Besides Mr. Ogden, he has as a partner T. B. Wanamaker, his son. The Boston Advertiser says of Mr. Wanamaker: "He has never tried to crush out opposition by any other method than that of selling the same grade of goods as his competitors at lower prices, or selling better goods at the same prices. He has never attempted to acquire monopoly, nor has he sought to ruin all rivals by persistent persecutions, nor yet has he blacklisted customers who had the temerity occasionally to buy goods of some other house. And he has disproved the false and impudent pretence that trusts and trust methods are necessary in order to give consumers the benefit of carrying on business under the most favorable conditions."

THE SEMI-CENTENNIAL OF THE  
DISCOVERY OF ETHEREAL  
ANESTHESIA.

IT will be fifty years on the 16th of October, since the discovery by Dr. William Thomas Green Morton, of Boston, of anesthesia by the administration of sulphuric ether. This discovery ranks in its greatness and far-reaching beneficial effects upon human conditions and human progress with that of vaccination.

With a sublime courage, amounting almost to recklessness, in the face of bitterest opposition in the ranks of his own profession, and with the risk of being arrested for manslaughter, Dr. Morton demonstrated the soundness of his scientific judgment and the absolute correctness of his theory.

Dr. Morton was then in his twenty-seventh year. He was born on the 19th of August, 1819, in the picturesque little town of Charlton, Mass. His early years were spent upon the farm, his father being one of those well-to-do, thrifty farmers of New England who are, despite almanacs and politicians, independent. Young Morton was thereby enabled to lay the foundation of a sturdy constitution, and to improve his mind by desultory reading. He had no taste, either inherited or acquired, for farm work, and was possessed of an insatiable thirst after knowledge. Books, scanty at home, were his delight; and very early he showed a taste for medical works. It is related of him that, accustomed to administer bread pills and the juice extracted from the berry of the elder trees which grew in prolific abundance by the roadsides, to his playmates as a cure-all for every childish disease, he nearly caused the death of his infant sister by giving her a dose of some concoction which he had compounded, as she lay asleep in her cradle. For this he was severely chastised by his father.

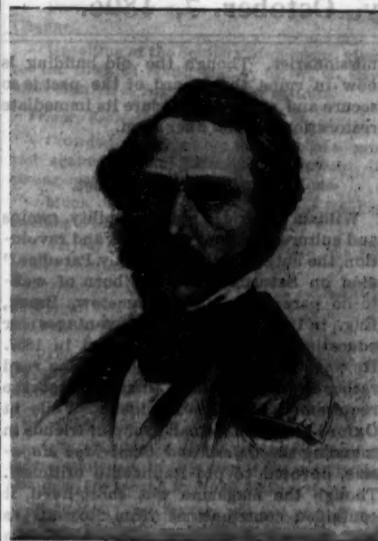
Like all boys in rural New England, he attended the district school, picking up a meagre amount of valuable knowledge, and unlike many of them who are deterred by lack of means, he went to the academies at Northfield and Leicester. While he was at the latter place his father, who had entered into some mercantile business which proved unfortunate, died, and he was obliged to leave the academy and go out into the world to make his own way. At seventeen he came to the then provincial city of Boston, and was employed in the publishing house of James B. Dow, who was at that time the editor of the *Christian Witness*. "A few months of this busy life," writes the lady who subsequently became his wife, "convinced him that he could never be happy in that way of existence, and, uncertain what to do and homesick, he went back to his father's house in Charlton."

It is probable that before this time he had formed the purpose to become, if possible, a dentist. It was at this time that the profession of dentistry was beginning to be thought respectable, though it seems that his wife's relatives were solicitous later for him to give up dentistry and establish himself as a regular physician. Restless on the farm, he soon made his way to Baltimore, where he entered the College of Dental Surgery, from which he graduated at the age of twenty-three. In 1843 he married Miss Elizabeth Whitman, of Farmington, Conn., and then almost immediately entered the Harvard Medical School, where he was still a student when he made his marvelous discovery. His practice in dentistry was very large, his income shortly after he began practice being over \$10,000 a year; much more than his father's farm of one hundred acres was worth then or is worth today. The somewhat vulgar estimation in which dentistry had been held, and the taunt of jealous and envious rivals that he was not a regularly accredited physician with a degree, doubtless led him to study to become a "respectable" physician. So often do enemies render us unconsciously a service; in the case of Dr. Morton it is plainly seen. As a student, he was ambitious to become the best possible in his chosen profession. He was "one of those tremendously earnest men who believe they have a high destiny to fulfill." It is an exceedingly grotesque and humorous commentary on this earnestness, that even in his bridal chamber "a tall, gaunt skeleton stood in a big box near the head of the bed."

During the day, when opportunity offered, he was constantly experimenting, with his mind bent evidently towards the one idea which possessed him — how to lessen human pain and suffering under surgical operations. He experimented upon

himself, upon his office assistants, and even advertised for patients, agreeing to pay them five dollars if they would permit him to extract their aching teeth by the administration of his then unannounced agent. Nobody came, however, except one man. This was Eben H. Frost, of 42 Prince St., Boston. Mrs. Morton relates this incident as follows: —

"It was long past the hour for patients, but there stood a man with his face all bandaged



Dr. William T. G. Morton.

and evidently suffering acute pain. And strangest of all were his words. 'Doctor,' he said, 'I have the most frightful toothache and my mouth is so sore I am afraid to have the tooth drawn. Can't you mesmerize me?'

"The doctor could almost have shouted with delight; but, preserving his self-possession, he brought the man into his office and told him that he could do something better than mesmerize him. Then he explained his purpose of administering the sulphuric ether, and the man eagerly consented. Without delay my husband saturated a handkerchief with ether, and held it over the man's face, for him to inhale the fumes. The assistant, Dr. Hayden, who held the lamp, trembled visibly when Dr. Morton introduced the forceps into the mouth of the man and prepared to pull the tooth. Then came the strain, the wrench, and the tooth was out, but the patient made neither sign nor sound; he was unconscious.

"Dr. Morton was overjoyed at the result. Then as the man continued to make no movement, he grew alarmed, and it flashed through his mind that perhaps he had killed his patient. Snatching up a glass of water, he emptied it full into the face of the unconscious man, who presently opened his eyes and looked about him in a bewildered way.

"'Are you ready now to have the tooth out?' asked the Doctor.

"'I am ready,' said the man.

"'Well, it is out now,' said the Doctor, pointing to the tooth lying on the floor.

"'No!' cried the man in greatest amazement, springing from the chair, and, being a good Methodist, shouting, 'Glory! Hallelujah!'"

It was previous to this practical application of anesthesia by the inhalation of sulphuric ether, which occurred on Sept. 30, 1846, at Dr. Morton's office, 19 Tremont Row, that Dr. Charles T. Jackson, who also claimed the discovery, said that he had a conversation with Dr. Morton, during which he told him that sulphuric ether was a safe anesthetic to administer in surgical operations. The case of a local application to the tooth of a Miss Parrot, of Gloucester, Mass., by Dr. Morton, previous to this, is probably apocryphal. The chief application of Dr. Morton's theory was made a few weeks later at the Massachusetts General Hospital, when the difficult surgical operation of taking out a tumor from the jaw, without pain and with no harm to the patient, was performed by Dr. J. C. Warren, a nephew of Joseph Warren who fell at Bunker Hill, and one of the most skillful surgeons of his day, in the presence of the most distinguished surgeons of Boston. Despite the success of the experiment, which ought at once to have established the reputation of Dr. Morton as one of the most learned physicians and daring discoverers of his day, he then entered upon the bitterest years of his life and fell a victim to malice and persecution at the early age of forty-eight.

It may be interesting to give a brief résumé of the argument upon which Dr. Morton based his claim to the honor of the discovery; for in this semi-centennial year it may be possible to make some organized effort towards having the Government recognize in some substantial way, by a national

monument at Washington or otherwise, the merits and claims of Dr. Morton.

The claim of Dr. Horace Wells, of Hartford, Conn., to the honor of the discovery may be dismissed with the simple statement that it did not receive serious consideration by Congress, except so far as it related to the employment of nitrous oxide, or laughing gas, as an anesthetic agent in dentistry.

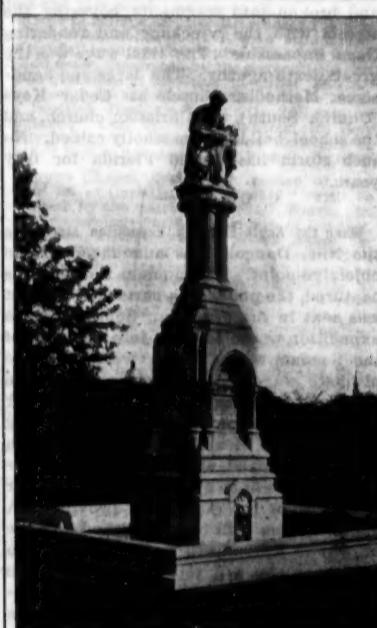
But the claim of Dr. Charles T. Jackson really rests on scarcely more tenable grounds, though it did receive more attention in Congress. Dr. Jackson, though a physician of wide learning and attainments, seems to have been a man who made unwarranted claims to other great discoveries. Because while sailing on a packet ship from Havre to New York with Prof. Morse, they conversed together about telegraphy, he claimed to be the discoverer of the electro-magnetic telegraph and declared that he gave the suggestions to Prof. Morse which he afterwards embodied in his great invention. Dr. Jackson also claimed to be the discoverer of gun-cotton, notwithstanding the solid title of Schönbein, a distinguished German chemist. These facts are extremely prejudicial to his claim to the discovery of ethereal anesthesia in surgical operations, either capital or otherwise. And his title, according even to his ablest defenders, rests chiefly, if not indeed wholly, upon the one great fact, if fact it is, that a day or two previous to the application of sulphuric ether by Dr. Morton to the patient in his office on Sept. 30, 1846, he told Dr. Morton that sulphuric ether could be safely used to produce complete and uniform anesthesia. He claimed no more than this so far as his relations to Dr. Morton's discovery of anesthesia are concerned, except indeed some random claims, supported by doubtfully valuable testimony, that he had demonstrated the anesthetic use of sulphuric ether long before any of Dr. Morton's experiments. But the fact that his administrations were semi-secret and were not announced until after Dr. Morton had publicly in his office and at the Massachusetts General Hospital demonstrated ethereal anesthesia, makes his claim to the honor of the great discovery so absolutely untenable that it is only the most flagrant and indifferent injustice that permits Dr. Morton to be longer deprived of the high position he should occupy in the ranks of the world's bene-

for when a select committee of the Senate proposed that the matter be submitted to a judicial tribunal for final settlement, Dr. Morton was the only one of the claimants who agreed to the proposition; the others objected, and this method of settlement was abandoned. It is a most important fact that the majority report of two select committees of the House confirmed the conclusion reached by two different boards of trustees of the Massachusetts General Hospital where the first great operation was performed, and the unanimous reports of the committee on Naval Affairs and the committee on Military Affairs. And the select committee of the Senate affixed to its report the able argument in behalf of the claims of Dr. Morton which was made by Mr. Walker of Iowa. It was on the floor of the House and on the floor of the Senate Chamber that the enemies of Dr. Morton worked the hardest to checkmate him. The following significant paragraph is taken from the speech of Mr. Walker: —

"All there is to now answer against his claim, is the remonstrance to which the Senator from Maine has alluded; and what is that remonstrance? It is a remonstrance said to be signed by one hundred and forty-four physicians. The registry of physicians of Massachusetts shows that there are about fifteen hundred in that State. Not one of these remonstrators was in the General Hospital of Massachusetts at the time this discovery was brought out; but, on the contrary, a great many of these are dentists who were personal enemies and personal rivals of Dr. Morton and they are to this day his personal rivals. At the time he was risking his life to bring out this discovery, they were denouncing him and trying to put him down. They were getting up prosecutions against him, to drive him if possible from respectable society. Yet these are the men who come forward and remonstrate! But, is it true, as the remonstrance states, that it is from 'Boston and its vicinity?' I have here the State record of Massachusetts, and I find that the names in that remonstrance are scattered all over the State. There are three hundred medical men in Boston alone, and here are one hundred and forty-four remonstrants from the whole State of Massachusetts, and these are Dr. Morton's rivals — men who had first given him notes, and then refused to pay them, and became his enemies, and tried to make out that he made no discovery! The remonstrance is dated in February last, and they have been ransacking the State of Massachusetts from that time to this [August], to get up remonstrators against Dr. Morton, and they have succeeded in getting one hundred and forty-four out of fifteen hundred in that State."

So far as the support of, and the opposition to, the claims of Dr. Morton are concerned, this weak remonstrance, referred to so caustically by Mr. Walker, is, so to speak, a good weather-gage. The extremes to which the opposition were driven — and indirectly the strength of the claims of Dr. Morton — are shown by a statement made seriously in the Senate Chamber by Senator Hale, immediately before the vote was taken in the Senate upon an amendment to a bill to pay \$100,000 to Dr. Morton in order to procure for the Government the surrender of the patent which had been issued to him nearly six years before. Senator Hale said: "I desire to state a fact which has come to my knowledge since this discussion commenced. I do not know whether it will have any influence upon the vote of Senators tonight; but there is a gentleman in this Chamber now who has informed me, and he is ready to pledge his honor and reputation to it, that neither Dr. Morton, Dr. Jackson, nor Dr. Wells has anything to do with the original discovery of this principle; that it was discovered and applied to practice in the city of New York by a young physician who is now in his grave; that if there is any merit belonging to it at all, it belongs to him, and if there is any meritorious reward due to somebody, it is to his orphan sister." This appeal in behalf of a young physician "now in his grave," and "his orphan sister," had its doubtless expected effect upon the sober Senators, and the amendment was lost.

There is one act of Dr. Morton's life that seems to have aroused the enmity of certain physicians and a few other people, and which led them to oppose his claim to the discovery; it was the fact that soon after the discovery he procured a patent upon it from the Government. Prof. Perrin called him, with much warmth, "a vulgar merchant of Letheon." ("Letheon" was the name first given the anesthetic agent.) But the patent in reality was of no benefit to Dr. Morton, for nearly every physician used the discovery with impunity. And Dr. Morton himself went to great expense to spread abroad the knowledge of his discovery, the methods of its use, its safety, etc. It is one of the most shameless acts of our Government that, after it had granted patent to Dr. Morton for his discovery in



Ether Monument, Public Garden, Boston.

factors and discoverers. It seems to have been only by means of a powerful and not over-scrupulous lobby in Washington that Dr. Morton was deprived of receiving at the hands of the Government his just dues, and, so far as it could be done, the merit of the new and great lustre he had added to the fame of American inventiveness and genius. But the Government can correct its error, even though the hour is late. As it did in the case of Robert Fulton, so, similarly, it can do in that of Dr. Morton. Better a tardy tribute generously paid to the great dead than none at all.

Now, an examination of the debates in Congress and in Congressional committees, and the correspondence bearing on the three attempts which Dr. Morton made to secure justice from the Government, alike convince one that there never was a plainer case presented. And this seems to have been the view of the friends of Dr. Morton;

order to protect him from others, it continued to use the discovery without recompense to the discoverer, in its hospitals, on the battle-fields during the Mexican and Civil wars, and wherever it was its duty to alleviate the pain and suffering of its servants. If the soldiers whose pain was soothed and whose suffering was drowned in the fumes of sulphuric ether as they lay on the surgeon's rude table — if on any table at all — could speak in their lowly beds of rest and repose, they would admonish the government they died to preserve that this great republic cannot afford to neglect those citizens who make the name of America great from the sea unto the ends of the earth — great not only in the brave and valorous deeds of war, but great in the gentler and mightier thoughts of peace.

And the Government, too, requested Dr. Morton to go the front, which he did with cheerful readiness, and did what so many other brave and patriotic physicians did — assuaged the pain of the wounded heroes. Sometimes after a single battle he had anesthetized two thousand wounded, awaiting the surgeon's knife. His work of mercy was done in the Wilderness and at Spotsylvania Court House with General Grant, where lay 20,000 wounded men in blue, and at Fredericksburg with General Burnside, where thousands fell in the attempt to scale the heights. Republics are indeed ungrateful.

But long before this, "feeling how sadly his country had wronged and neglected him," such men as Drs. Holmes, Bigelow, Bowditch and Warren had petitioned Congress in his behalf. The beautiful silver casket which was presented to him by the trustees of the Massachusetts General Hospital, with many leading citizens of Boston, containing one thousand dollars, is in the possession of the Massachusetts Historical Society. On the casket these words are inscribed: "He has become poor in a cause which has made the world his debtor." This Society also has the cross of the Order of St. Vladimir (Russia), the cross of the Order of Wasa (Norway and Sweden), and the magnificent solid gold medal of the National Institute of France. The discovery was in the year 1846; between that time and 1850, in Vienna alone, Dr. Joseph Weger, imperial and royal dentist to the poor, emeritus professor of surgery, surgeon to the courts of justice and to the prisons of Vienna, performed 31,000 surgical operations with the administration of ether. It is easy to approximately compute from this one fact the untold amount of human suffering that has been relieved in the last half-century, since that great discovery by a young American physician.

It is one of the saddest phases of th's whole unfortunate business that, after Dr. Morton spent so much of his fortune in spreading abroad his benevolent discovery and in prosecuting his rights to the distinguished honor, the sheriff finally got upon his track and stripped him of almost everything. His home, with its little surrounding farm, at Wellesley, Mass., was mortgaged; one piece of valuable personal property after another went, until he was comparatively a poor, embittered, wronged man, and the victim of heartless and cruel injustice. And this great Government did nothing; its indifference stopped the raising of a gift of £20,000 in England, and undoubtedly caused the young and sensitive physician many unhappy hours.

There is standing in the Public Garden of Boston a beautiful granite and marble monument, erected by Thomas Lee, a citizen — "To commemorate the discovery that the inhalation of ether causes insensibility to pain, first proved to the world at the Massachusetts General Hospital in Boston, October, A. D. 1846." It is to be regretted that the name of Dr. Morton is not found upon this monument, and that the exact date of the removal of the vascular tumor by Dr. Warren at the Massachusetts General Hospital, the patient being in a state of anesthesia superinduced by the administration of sulphuric ether by Dr. Morton — Oct. 16, 1846 — is not given.

In lovely Mount Auburn, where so many of Massachusetts' great sons are buried, the citizens of Boston have raised a monument over the remains of Dr. Morton. It bears these words:

Born Aug. 3rd, 1819  
Died July 15th, 1868

W. G. T. MORTON, Inventor and Revealer of Anesthetic Inhalation. Before whom in all time Surgery was Agony. By whom Pain in Surgery was averted and annulled. Since whom Science has Control of Pain.

A private hospital also has been named in his honor. And this is all.

#### EPWORTH LEAGUE.

First General Conference District.  
Seventh Annual Convention.

Reported by Rev. Frederick N. Upham.

In the hospitable city of Roger Williams, the beautiful city of Providence, for the second time in seven years the representatives of 50,000 New England Methodist young people met in annual convention assembled. The first time they gathered there was in '89. Then they were a "feeble folk." Now hosts march under their banner.

Extensive arrangements had not been made in vain, for all the care and thought and means expended were well put forth, as the results of the splendid convention show.

Trinity Church, Rev. J. M. Taber, pastor, had the honor of being the convention church. Its chapter, No. 100, was first in the invitation, but was heartily and enthusiastically aided by all the other city Leagues. The church was beautifully decorated. Streamers of red and white suggested patriotism, yet more exactly expressed our League's scriptural legend: "The blood of Jesus Christ cleanseth from all sin." Banners were everywhere. The great Maltese cross was resplendent in itself by day and doubly so with its illumination by night. The Epworth rectory was there in a perfect picture in sight of all.

Tuesday evening, promptly on time, 7.30 o'clock, Rev. E. M. Taylor, D. D., announced the opening of the convention. Rev. J. S. Bridgford, of Providence, conducted the devotions, and then introduced his Honor, the Mayor, Hon. Edwin D. McGuinness, of gentlemanly bearing and dignified presence, who extended with evident sincerity, in a most graceful speech, a cordial welcome to the city of Roger Williams. Among other pertinent remarks, he said: "I take a special pleasure in being present here tonight to extend to the Epworth League, who have honored our city by coming to it, a cordial greeting. I hope that their visit will be productive of the greatest good. And in your hours of relaxation, after the work of the convention, I hope you will have the opportunity to visit the different parts of our city and give our parks and public buildings an inspection; to take a sail upon our beautiful river and the bay; to go to our public schools and inspect the school system, for in our system of public education we take a laudable pride, and it is one which we are determined shall be excelled by no other schools in the country." This reference to the public schools received the heartiest applause, especially as many of the audience knew that he who spoke to them was a member of the Roman Catholic Church. Mr. McGuinness is a thorough believer in American institutions, and wears no ecclesiastical padlock upon his lips.

Dr. Taylor responded with aptness and genuine eloquence. His historical references to Rhode Island's honorable record were received with much pardonable self-complacency by the citizens of the little State, while every one heartily accorded to them gladly all due praise. These well-timed sentences are worthy of preservation: —

"But when we of Massachusetts banished Roger Williams it should be remembered that it took him fourteen weeks to find the spring upon this hillside in Providence. He realized the favor of his God and settled down among these hills, so that he might obey the dictates of his own conscience as he understood it.

"It is that idea — the freedom of conscience in the duties of life — that Rhode Island stands for more than any other State. Massachusetts denied him the right, and he came to the wilderness where Providence now stands. And ever since then these principles have been recognized by the other States in New England, and they realize that they represent the idea of freedom. Since that time these great principles have spread through the States and to Congress. But in 1852 the records of this little State will bear me testimony that it was the first to proclaim the American liberty.

"Here in this city and State we hear the protest upon American slavery. Here the declaration was made that any man who was a slaveholder must manumit his slaves within ten years, and if he had sold them to avoid this he must forfeit £40. This was the first State to place this upon the statute-book. Forty pounds was cheap for a fine, but a slave at that time only sold for £20. And that law was something of which to be proud. They were first to fling the banner to the breeze that proclaimed that human ownership in slaves must not be permitted on this side of the s. a.

"Furthermore, I have read when the Bay State colony refused to allow the Quakers to remain within its borders and exercise the freedom of conscience, they drove them out with pierced ears and broken bones and burned their homes, and they came to Rhode Island. When Massachusetts demanded that Roger Williams should aid them in the persecution he refused. Rhode Island would make no such record. Rhode Island was the State in which a man had a right to give regard to the dictates of his own conscience. And these principles have since spread throughout New England."

The great audience was by this time ready, and even eager, to give attention to

#### The Convention Sermon.

A preacher himself can prepossess his congregation favorably, or prejudice them unfavorably, and thus his own personality will tell strongly upon the effect of his sermon either for good or ill. Our convention was most fortunate in having a preacher whose face is so character-full that, before a word is spoken, a message has gone to the heart.

Dr. Henry A. Butts, president of Drew Theological Seminary, was the man who came with a message, felt the force and truth thereof, and delivered it withunction to most attentive hearers. The text was 1 Timothy 3: 15: "The church of the living God, which is the pillar and ground of the truth." The preacher at once showed himself the exegete, and gave evi-

dence of his life-long study and teaching. Very carefully did he speak of Paul's versatile style. In Romans the great Apostle argues mightily with remorseless logic. In Ephesians, with a beauty that rises at times into sublimity, he shows the privileges of the chosen race, the true Israel, the church of God. In the epistles to the Corinthians he gives direction to the

poor old hands can't work as they once did, can they?" After his father had retired, the son would take the imperfectly modeled piece of work, and with his deft fingers shape it beautifully. In the morning, the old man coming down and looking it over, would say with great satisfaction, "Well, I can do pretty well, after all." So he urged the young people to supplement the work of the fathers and mothers, at the same time making them feel how important is everything they can do.

The sermon was simple, beautiful, and full of motion. It made the great audience long to be better and do better. Isn't that, after all, a test of good preaching?

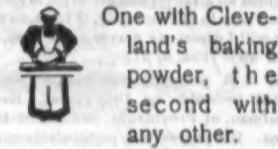
At the close of the sermon Bishop Ninde began immediately the administration of the sacrament of the Lord's Supper. Within the chancel he had as his assistants, Dr. Butts, Dr. Taylor, Dr. Bass, presiding elder of Providence



President H. A. Butts.

Drew Theological Seminary.

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BOSTON.

District, and the ministerial members of the Cabinet. With solemn, impressive and tender service this sacred celebration was observed. Several hundreds of devout communants

"Crowded to their places at the feast,  
And blessed the Founder's name."

#### WEDNESDAY.

"And the rain descended and the floods came" with all the fierceness of a southeasterly storm in New England. The beating of the tempest wakened many an Epworth Leaguer in Providence very early, and made him say, "What a dreadful day—and we were going to Newport, too!"

However stormy it may be, there are the faithful few who in all weather can be counted on. So the

#### Sunrise Meeting

at 6 o'clock was not forgotten. Thirty were there, and fully twenty-five took active part.

Rev. O. W. Scott was the leader. He read Bible passages selected with an extraordinary aptness. Here are some of them: "And they gathered manna every morning" (Exodus 16: 21); "And he rose up early in the morning and builded an altar" (Ex. 24: 4); "My voice shall Thou hear in the morning, O Lord, in the morning will I direct my prayer unto Thee, and will look up" (Psa. 5: 3).

At 8.30 promptly the regular session was called to order by Dr. Taylor. Rev. M. S. Kaufman, of Providence, conducted the devotions. His prayer was particularly comprehensive and he asked for the things we at that time needed. He evidently knew what he was to pray for—and this does not always characterize all praying.

Immediately the convention entered upon what the program fitly called

#### The Missionary Session.

The first address was given by Miss Ruth Marie Sites, of China. It by "address" one thinks of formality, she did not deliver an address. If by "talk" the impression of carelessness, random wandering is conveyed, hers was not a talk. You should think of it as a most charming monologue, a delightfully conducted conversation in which you were very glad to have so interesting a person as Miss Sites do all the talking. She told of the work in China and its great growth considering it is not quite fifty years old, missionaries having gone there first in 1847. She said with much gentle force that she found no difference in her Bible between home and foreign work. It was all Christ's work, and so on. There is a halo of romance about

"Africa's sunny fountains,  
And India's coral strand."

and a halo of martyrdom hovers over the islands of the sea, and as for Japan, everybody is just eager to call the Japanese "perfectly lovely"—but poor China, who will speak for her? Said she: "The Lord did in His Word mention China by name"—Isaiah 49: 12: "And these from the land of Sinim." She spoke of the Foochow Epworth League, of which she was a charter member, and naively told how at a certain cabinet meeting there they named one man "Buckley" because he strenuously objected to the women taking much part. Her closing sentences were thrillingly interesting, as she recounted the incidents connected with the great revival in China two years ago, and her father's illness and sudden death. The impression left was beautiful as this devoted young lady appealed tearfully, yet strongly, for a fuller consecration to Jesus.

The Epworth Settlement workers then came to the platform, and for an hour gave a striking illustration of

#### Practical Christianity.

Rev. C. A. Littlefield, corresponding secretary of the Boston City Mission and Church Extension Society, was in charge. He brought on his speakers as a general would his different army corps, placing them just when and where they could do the most effective work. He was a skillful

general. He was, too, a shrewd lawyer, as he arranged his case in glowingly forceful order till a powerful climax fittingly closed a sustained piece.

First, Rev. W. J. Yates, of the commission appointed by the last convention to visit the Settlement, reported. After a careful review of the work, he declared that "Others are spending more money, but none are more influential." In this connection a quotation from an unsolicited communication, that appeared in the Boston Transcript, was read: "All these various forms of philanthropy are doing good work in their several directions. Perhaps, however,

about two hours each way—the utmost cordiality prevailed. Bishop Ninde and Dr. Taylor held an informal reception, Dr. Bass made a pleasant speech, and altogether the affair proved to be a perfect success.

The excursionists returned in time for the

#### Second Evening's Service,

held in the great Infantry Hall, a place that will accommodate two thousand people, and was comfortably full. In the necessary absence of Dr. Taylor the chair for the evening was occupied by Dr. E. O. Thayer, of Maine, first vice-president. Dr. Bass repeated the first Psalm and offered prayer. A ladies' orchestra discoursed beautiful music, a large chorus sang finely, the great audience heartily united with true Methodist melody in "Alas! and did my Savour bleed," and the first speaker of the evening was introduced—Dr. J. M. Durrell, of Nashua, N. H. Dr. Durrell's theme was, "The Missionary Spirit of the Epworth League." His opening sentences caught the attention of the audience at the very outset:

"The missionary spirit was born in the heart of God. God is love, and love is never satisfied till it has a mission. Love said, 'Let there be light.' Love yearning for a responsive love said, 'Let us make man in our own image.' . . . We do not have missions to things. A mission supposes a person moving and another for whom the movement is made. God so made us and arranged things that the highest joy known to man is in doing for others what another has done for him. He who has the missionary spirit is born of God. Will the League bear the test of trial by the missionary spirit? It ought to be the central thought and moving force in the League."

"What is the missionary spirit? The first element is reverence. Reverence never profanes its lips, or makes light of holy things. It is a natural sentiment that every person has to a certain extent. In the missionary spirit it becomes a dominant element. The second element is sympathy. Sympathy feels for others. The third element is self-sacrifice. Reverence and sympathy come from the prompting of the heart, but self-sacrifice is a deliberate choice. When, with reverence and sympathy, I deliberately choose to make a sacrifice, the true missionary spirit is born."

"Tried by this spirit, is the Epworth League adapted to develop in the individual this spirit? In the first place, the League is adapted to young people. We take them at an age when they are just able to toddle into the Junior League, and we build them up into young men and young women."

The speaker then discussed at length some practical conclusions which he drew. He urged the League as the force in the church to set at work in a definite and important way all who should come within its fold.

#### Bishop Ninde

was then introduced, and received with much enthusiasm. Beside the clapping of hands, the Chautauqua salute greeted him. With quiet, charming grace he spoke as a father to his loving children. He seemed "every inch a Bishop." At the first he quaintly expressed his pleasure at being in Providence, for recollections of former delightful hospitality were revived; and, further, he was much pleased to see such a great company come to hear Dr. Durrell. He spoke upon "The Worker of the Period." He said that he used to think the young life was exclusively a period of preparation, and that the real solid work of life was performed in middle age. He had since found that many of the great poets, orators, scientists, statesmen and others did their best work before they were thirty years of age. And when he looked about him and saw what the Epworth League was doing, he had decided that the telling period of life was not from thirty to seventy, but from seven to thirty. He no longer spoke of the Epworth League as the church of tomorrow, but the church of today. The province of the old people was to give advice, but they might give too much advice. No one should give advice unless he was willing to receive it, and some

times the older ones might take advice from the young people. But there was one thing the older people had that the young people did not, and that was experience. He continued:

"The Christian worker of the period should possess a fervid spirituality. The youngest persons ought to be, in a sense, sober-minded. It is a good thing for children and young people to become early in life acquainted with the pathetic and even with the tragic side of life. And yet I believe in a healthy view of life. Life is not simply a preparation for death. I am thankful I have outlived the morbid pietism that was handicap to my early experience."

"I want you all to have the best in the universe. God is the best thing in the universe. And the next best thing is friends. The sweetest of all thoughts to me is that there are hearts that love me. And then the next grandest thing in the universe is nature—the sky, the flowers, and, next to nature, it is a grand thing to have life. I am glad I came into this glorious age in which we are living."

"I wish for the Epworth Leaguers the highest spirituality possible. I want them to bring God in all His fullness into their hearts. I wish the young people to make religion attractive. I believe it possible, if we have the tact, the spirit, and the penetration. You should have a relish for Christian work. It should not be necessary to urge our people to do things. I hope our young people have a relish for Christian work. Sometimes the Christly deed is seen when the Christly profession is not heard. All Christians, young and old, should seize every occasion to honor their Master, by doing good in every conceivable way. May God bless you, my young people, and as you take the places of those of us who are growing old, may you be better workers than we have been!"

#### THURSDAY.

Thursday morning at 6 o'clock Rev. H. B. Cady, of Chestnut St. Church, Providence, conducted the sunrise love-feast. About 75 persons were present. It was an occasion of genuine spiritual power.

At 9 o'clock the

#### Department Conferences

began, and continued for an hour and a half. They were gatherings of those interested in the special fields of our wondrous Epworth Wheel. These conferences were, perhaps, the most practical features of the convention. Many wished they could have been longer. This general desire shows the need for Epworth Schools of Method, or some similar training classes.

The note-books were in great use in these meetings, and the information gathered there will doubtless help in many a chapter all over New England the coming winter. If it were feasible, we should like to present the doings of these conferences in detail.

#### The Ideal Junior League.

Mrs. R. L. Greene, of Somerville, Mass., an expert in this work, spoke upon this important theme. Mrs. Greene was heartily greeted in Providence, and especially in Trinity Church, for it is only two years and a half ago that her husband, Dr. Greene, was pastor of this very church. Her address was eminently practical—just what was needed. She gave special emphasis to the importance of having a good superintendent, and among other useful things made this sensible remark: "A real lovely, sweet, pious young person, with these qualities only, should never be made a Junior League superintendent." She also spoke of the pastor's help and the needless sympathy of the entire church.

#### Business.

Not all speeches and papers—some time must be given to business. We briefly summarize the important things done:

The committee on credentials reported that 213 chapters had sent 416 delegates, Massachusetts alone sending 220 of the whole number. The New England Southern Conference had the honor of having the largest Conference delegation—220.

The following recommendations from the Cabinet were adopted:

1. That only biennial sessions of this convention be held hereafter, and on the years alternating with the International Epworth Con-

## That Tired Feeling

Makes you seem "all broken up," without life, ambition, energy or appetite. It is often the forerunner of serious illness, or the accompaniment of nervous troubles. It is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is therefore apparent to every one, and the good it will do you is equally beyond question. Remember

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**The Excursion to Newport.**  
It was an incident—"a side show," if you please—of the convention, yet no more pleasant and delightful feature marked the two days of our session. Early in the morning the storm was heavy, and it was not a little amusing to hear our hosts plead with the convention to go on the excursion, "rain or shine." Rev. J. M. Taber, pastor of Trinity Church, really made it appear by his adroit speech, that on the whole the best day to go to Newport, even by water, was a stormy day. With a shrewd eloquence he told of the sheer on the salt sea visible only on a day like this, of the glory of foliage skirting the shores, resplendent beyond power of expression as the sun broke forth from the clouds—as it surely would—while, as for the surf, the wind was just from the very quarter to make it magnificent. His speech was a moving one, and doubtless persuaded many to go any way, but he had hardly finished speaking when the sun came out, adding just the exhortation needed after his pointed sermon. Over four hundred went on the specially-chartered steamer. The sail down Narragansett Bay was delightful. Once at Newport, the excursionists were shown into barges at the wharf and were taken over the whole city. In every barge there was a Newport Epworthian who served as guide. The sights of this summer metropolis were thoroughly seen. At the Naval Station a special drill by the artillery was given for the pleasure of the travelers.

Going to and fro on the steamer—a sail of

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vention. So the next New England League Convention will be held in 1896.

Said convention shall be held in the summer. This was for the purpose of getting the students and teachers to attend. They cannot now be present. It was thought, further, that by this means more of our general church officers could be secured, notably our Bishops,

to the questions of the hour, as the following resolutions show: —

"We desire to place our League on record as the avowed enemy of all social unrighteousness and the friend of every wise movement calculated to advance the kingdom of God on earth. We urge all to recognize their obligations as Christian citizens to make themselves fit in the political movements of the day. Every League should be a recognized foe of the legalized liquor traffic, and a friend to every crusade against vice and all political and social corruption."

"While we are Methodists, many of us by the first birth, all of us, we trust, by the second birth, and are loyal to our traditions, discipline and doctrines, still we hail with joy the great uprising by those young Christians who are not of our own name, and are praying for the day to speedily come when a federation, meaning a union without losing in the least our identity, shall be brought about."

#### The Closing Session.

The church was crowded. Perhaps the theme drew the people. It certainly kept none away. "Up-to-Date Christians" was the topic of the hour.

Dr. A. W. Harris, president of the Maine State College, was the first speaker. His subject was, "Up-to-Date Christians — In Intellectual Activity." His address was a vigorous, breezy, modern and thoughtful presentation of need existing for just such Christians as his theme mentioned. He spoke of some great questions, such as slavery and the lottery, as being settled, but of others coming to the front and demanding investigation and settlement. The standards of Christian action were also treated — conscience, the Bible, the intellect. For the last fifteen minutes he gave to the audience sentences full of suggestiveness, some of them startling, others perhaps frightening the timid ones, all of them the sincere convictions of a fearless, candid thinker. The address was like the opening of all the windows of the church. It let in light and air.

Rev. J. H. McDonald, pastor of Thames St. Church, Newport, R. I., was introduced as the next speaker. His subject was, "Up-to-Date Christians — In Civic Activity." His address might more properly be called an oration. It was a forceful appeal for a patriotism that should be wholly free from sectionalism, a loyalty to the great purposes for which our government was founded, and a fidelity to our best instincts and institutions. The political boss, the greedy trusts, and the groveling demagogues, fared hard at the eloquent speaker's hands. It was a worthy utterance, well prepared and finely delivered.

Dr. John Galbraith, of Boston, was to have been the last speaker. His theme as announced was, "Up-to-Date Christians — In Spiritual Activity." A serious cold caused his physician to forbid his attendance upon the convention. This was a disappointment all around.

After an earnest prayer, during which hundreds knelt, many crowding about the altar, and the singing of "God be with you till we meet again," Rev. J. M. Taber, pastor of the church, pronounced the benediction, and the convention was adjourned without date.

#### Memorabilia.

About sixty preachers were present at the convention.

To Mr. E. M. Wheeler, of Providence, the gratitude of all who attended the convention is due. He is the president of Trinity Chapter, No. 100, and was chairman of the local committee that had charge of the numberless details incident to a great assembly. He did his work splendidly, aided by an efficient corps of helpers. The convention recognized his business ability by electing him treasurer for the next two years.

The Church of the New Jerusalem opened its doors and welcomed three of the departmental conferences Thursday morning. This was not so far away as its heavenly name might suggest, but was most conveniently located directly across the square from Trinity Church. This fraternal courtesy was very pleasant, and was appreciated.

It was greatly to the regret of many that Dr. Taylor could not longer retain the presidency. He would have been chosen again but for his own positive declination. For nearly three years he has served with marked ability. On the platform he has been a decided power all over our district. He retires with the heartiest good-will and honest admiration of hosts of friends.

From the retiring to the incoming president we turn, and hail Rev. W. T. Perrin with genuine joy. Faithful service in the secretary's office has shown his fitness for a "higher seat" in our Epworth synagogue. Our interests will never suffer at his hands.

Mr. W. M. Flanders, late treasurer, feels relieved. Ever since our organization he has carried our financial burdens — and burdens they have often been! A man of business, whose hours mean money, he has faithfully and uncompromisingly given much time to the work of his responsible office, and to numerous consultations with his colleagues of the Cabinet. He leaves the office because he insists upon so doing — that is the only reason.

Mrs. Annie E. Smiley, of Milford, Mass., and Rev. I. P. Chase, of Derby, Vt., retire from their positions as Junior Superintendent and chairman of the department of Mercy and Help respectively, because they have become physically unable to longer bear the strain. The convention did a graceful thing in sending remembrances to them in the shape of fragrant roses.

— Rev. E. P. Herrick turns his work over to another, with the assurance of the entire respect and appreciation of all our Epworthians. He gladly gave way that a part of our territory hitherto not represented might have a cabinet officer.

— Rev. J. M. Taber very happily presented to Messrs. Taylor and Flanders, as the gift of the convention, some beautiful roses. They responded with feeling and spines.

— The deacons were modestly, yet frequent, in evidence at all the sessions. Once during an interval in the program Miss Valancourt, of the Fall River Home, sang, "Be always abounding in the work of the Lord," and accompanied herself with the zither.

— An estimate of the work of the president will be gained when it is known that during



Rev. Willard T. Perrin.

#### Newly Elected President of First District

Rev. Willard Taylor Perrin, the new president of the First General District of the Epworth League, was born in Cambridge, Mass., June 2, 1856. John Perrin, who came to this country from London in 1838 and with others founded the town of Rehoboth, was his paternal ancestor, while his mother's family descended from Gregory Stone, who came here from England in 1634. Rev. Perrin, his father, was a prominent Methodist and one of Boston's wholesale merchants fifty years ago. Mr. Perrin joined the Methodist Episcopal Church at the age of fifteen. In 1870 he graduated from Harvard College, and after spending a year as sub-major in the Boston Latin School, entered Boston University School of Theology, completing the course in '81. The same year he joined the New England Conference and was appointed pastor at Allston Church. His subsequent appointments have been Wilbraham; State St., Springfield; Monument Square, Charlestown; Trinity Church, Worcester; Worthen St., Lowell; and St. John's, South Boston, which he is now serving for the fifth year. In 1885 he was made a trustee of Boston University, being the first member of its alumnae to be elected to this position. Mr. Perrin has served the League in various responsible offices, having been secretary of the First General District and president of the south District, of the Conference League, and of the Epworth League House Commission. We congratulate the Epworth Leagues of New England upon the excellent selection made by the convention.

that possibly our great camp-meetings and assemblies might be available.

3. That we recommend the holding of Conference conventions annually, also in the summer, and that the New England District Convention when it is held take the place in the given State of the Conference meetings for that year.

4. That the officers to be elected hold their places for two years. This was a corollary, flowing from previous action.

These recommendations were, as far as necessary, properly incorporated into the constitution, the orderly course of change having been carried out.

The constitution was also changed to add the Junior League Superintendent and the League Editor as members of the cabinet.

The following officers were elected: President, Rev. W. T. Perrin, of Boston; First Vice-president, Rev. E. O. Thayer, of Gardner, Me.; Second Vice-president, Rev. George H. Spencer, of Somersworth, N. H.; Third Vice-president, Rev. W. J. Yates, of Rockville, Conn.; Fourth Vice-president, Rev. C. O. Judkins, of Windsor, Vt.; General Secretary, Rev. Luther Freeman, of Newton Centre; Treasurer, Edward M. Wheeler, of Providence; Auditor, I. Augustus Newhall, of Lynn; Editor, Rev. Frederick N. Upham, of Boston. Mrs. W. T. Perrin, of Boston, was elected Junior Superintendent, but felt compelled to decline. The Cabinet were empowered to fill the vacancy.

A standing committee, with Rev. J. H. Pillsbury, of Stoneham, Mass., as chairman, was appointed to consider and report upon the project of having an Epworth Assembly.

The usual resolutions of thanks to hosts and benefactors and to the retiring officers were passed.

The heart of the convention was beating true

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Agony Greater Than Any Tortures Portrayed by Dante.

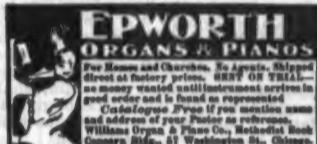
*Impure Blood and Disordered Nerves Lead to Organic Disease. Dr. Greene's Nervura, the Star of Hope, that Means Life, Health and Happiness.*

How often we hear the expression, "My life is miserable," used among our friends and acquaintances as we pass through life! And why is life miserable? Because the speaker is troubled with dyspepsia, liver or kidney complaint, constipation, neuralgia, rheumatism, nerve weakness, or other equally distressing and harassing afflictions. What does the trouble arise from?



In nine cases out of ten from weak nerves and impure blood.

The organs are all right, the machinery in perfect order, but the motive force is lacking in quality and quantity. The blood requires augmentation and vitalization. The nerves demand more strength and vigor. By what means can this be effected? By the use of Dr. Greene's Nervura, the great blood renovator and nerve tonic, the incomparable health producer which never fails. Easy to take, always effective, bringing back appetite, strength and vitality. Get it today. Try it and at once begin to get well. Remember that Dr. Greene's Nervura blood and nerve remedy is the prescription and discovery of the well-known Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases, and hence of necessity is perfectly adapted to cure just these complaints. An added value is the fact that Dr. Greene can be consulted free, personally or by letter.



the last year Dr. Taylor traveled nearly twenty thousand miles on Epworth journeys and made 73 exclusively Epworth addresses.

Secretary Perrin reported 42,111 members of Senior Leagues and 14,544 Juniors — a total of 56,855. These are found in 727 Senior and 401 Junior chapters. This is a magnificent showing.

To those who are interested in the work of the Literary department, Rev. W. J. Yates, of Rockville, Conn., has much of useful information and help that he can give. He has made arrangements for the publication from week to week of carefully-prepared Epworth matter, all stereotyped and ready for local papers. It is furnished at a very low price.

Emerson said few wiser things than this: "The great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude." It is indeed a rare test. To hold steadily yet quietly on one's way, not frittered by opposing clamor, so sure of one's ground that the numbers on the other side do not disturb, requires a mental poise, a self-reliance, and a genuine courage that go only with true greatness.

#### WORLD'S FOOD FAIR and HOME CONGRESS.

Mechanics' Building, Boston.

Monday, Oct. 5, to Saturday, Nov. 7. Daily, 10 a. m. to 10 p. m. Two hundred dealers in food products will distribute samples to the people. Most distinguished men and women in the land to participate in Home Congress (three sessions daily). Mrs. Sarah Tyson Rorer, of Philadelphia, lectures every afternoon on "Therapeutics of Diet." Season tickets at special rates. Five "Centurion" bicycles given away to most popular teacher, pupil, merchantile or manufacturing establishment employee, letter carrier, street or steam railway employee. It costs nothing to vote. Four hundred Souvenir Silver Spoons given away every day to first four hundred women participating in the administration. The "Centurion" bicycles given away to most popular teacher, pupil, merchantile or manufacturing establishment employee, letter carrier, street or steam railway employee. It costs nothing to vote. 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## The Family.

## DEPARTED.

Emma A. Lente.

Summer has gone!  
And it seems such a little while  
Since the happy dawn  
When we said, the summer is here,  
So winsome and dear,  
She is fairest of the fair,  
With charms beyond compare.

Summer has gone!  
And we stand with bated breath  
In the chilling dawn,  
With a sense of loss and pain,  
For never again,  
Though her lovers plead and yearn,  
Will her dancing feet return.

Never again  
For her will the day king rise  
In the glowing skies,  
Or the golden lilies blow,  
Or the daisies spread their snow,  
Or the royal roses bloom  
And scatter their sweet perfume.

Summer has gone!  
And we turn with saddened eyes  
In the autumn dawn  
From the plains and fields and woods,  
From the sylvan solitudes,  
From the meadows closely shorn,  
And the wild streams left forlorn,  
And we can but grieve and sigh  
For the Summer swift gone by.

Poughkeepsie, N. Y.

## Thoughts for the Thoughtful.

O Lord, seek us. O Lord, find us  
In Thy patient care!  
Be Thy love before, behind us,  
Round us, everywhere;  
Lest the god of this world blind us,  
Lest he speak us fair,  
Lest he forge a chain to bind us,  
Lest he halt a snare.

— Christina Rossetti.

No man knows the fullness of life until, looking into the face of his Saviour, he sees in it the infinite love, the infinite intellectual mastery and power to command, and the infinite inspiration of the presence of the living Christ.—Rev. David Nelson Houch.

Nature is full of death. The leaf falls, the tree dies, the gray earth is wrinkled with the graves of her children. . . . The air is tremulous with knells; there are vacant places in our homes; the dust is strown over the faces that we loved. What is man, whose breath is in his nostrils? Behold, we die, we perish! . . . Why, then, do we forsake the living fountains for our broken cisterns? He who eateth of this bread shall hunger, he who drinketh of this water shall thirst again; but he who eateth the bread of life, and drinketh of the water which Christ shall give him, shall hunger and thirst no more. Lord, give us that water! Lord, evermore give us that broad from heaven, which is Thysel! . . . Give it to us now and forever. — Canon Farrar.

It all my years were summer, could I know  
What my Lord means by His  
"Made white as snow?"  
If all my days were sunny, could I say  
"In His fair land He wipes all tears away?"  
If I were never weary, could I keep  
Close to my heart, He gives  
His loved sleep?  
Were no graves mine, might I not  
Come to doom  
The life eternal but a baseless dream?  
My winter, yes, my tears, my weariness,  
Even my graves  
May be  
His way to bless.  
I call them ill, yet that can surely be  
Nothing but good that shows  
My Lord to me.

— Mrs. D. R. Alexander.

God cannot show us the stars while the sun shines in the heaven; and He cannot make known to us the precious things of love which He has prepared for our nights while it is yet day about us. Christ says to us then, "I have yet many things to say unto you, but ye cannot bear them now." We could not understand them. But by and by when we come into places of need, of sorrow, of weakness, of human failure, of loneliness, of sickness, of old age, then He will tell us these other things, these long-withheld things, and they will be full of joy for our hearts. When night comes, He will show us the stars.—J. R. Miller, D. D.

Before any man learns much of spiritual things he must have his eyes turned away from himself. When the skies are bright and all is prosperous, few think of what comes after death; but when our best beloved go away, then we feel that we must know where they have gone. One Easter a man said, "Well, all any of us can do is just the best we can, and hope;" but a few days later, when his son, his joy and his pride, was stricken down, and he was asked, "What do you think about the future life now?" he replied, "I don't know how it is to be realized, but it must be." In other words, his sorrow told him that the idea of

a splendid, cultured, loving man being put in the ground to stay there forever is too absurd to believe. We hate our sorrows, for they hurt — we never like anything that hurts; but the hurt is the way to larger knowledge and richer blessing. "It is all for the best," said a man, as his idol was covered with flowers and laid away. "You didn't speak that way once," said a neighbor. "No," he replied, "but I have been disciplined since then." Discipline lets in the light. Love illuminates, and so does sorrow. Love and sorrow are sisters; where one is, the other always quickly comes. They are the twin teachers of our mortal life. — Amory H. Bradford, D. D.

By being "crucified to the world" Paul meant that he was dead to it. He did not mean that he was still alive to it, and was being made to suffer because he must give it up, but that he was absolutely dead to it, so that it no longer had any attractions for him. To be dead to a thing must mean that that thing has no power to attract. And this is what is meant in the Bible by "taking up the cross." It is to become so dead to the world (that is, the lower plane of living) that its power to tempt is gone. It is to have our affections so set on things above, that merely earthly things have lost their charm. — Hannah Whitall Smith.

We see the flower work out its complete destiny from the tiny bud of the spring-time to the rich, full rose of June, and we know that that flower has realized every latent force and potential being that were intended for it. We see the harvests coming up out of the darkness and mystery of the earth, "first the blade, then the ear, then the full corn in the ear," and as we look across the fields mellowing in the autumn sun, we feel, indeed we know, that that corn has met all of the conditions that centred in its life, and that nothing more was possible to it. We see the tree gradually putting on strength and beauty, slowly traveling from the stage of the sapling and reaching that of the full-grown tree, until at length it comes to the fullness of life; and as we look at it so vigorous and so graceful, we know that it has attained its zenith, and realized every possibility which originally was invested in it. And the same is true of the entire brute creation. *Nec plus ultra* can be said of every beast, whether of the jungle, the prairie, or the farm. But this cannot be said of man. He has in him certain forces and qualities which have never yet been reached. He has in him elements of power and greatness which so far have not had any chance for development. Some of the very highest attributes in the whole range of his endowment are unknown even to himself, and anything less than immortality will be insufficient for his real growth and attainment. So far he has been concerned mainly about food and raiment and shelter. He has been absorbed in making a home for himself and his children. He has hardly had time to think of the blue skies and the sounding seas and the opening flowers. And so all of the poetry of his nature has been stifled, the music of his soul has been repressed, the joy and affluence of his inner being have been restrained, and he has been compelled to dig in the earth and toil in the mill and slave in the store, and hence has had no real chance to get at himself or to know of what spirit he was made. . . . There must be another life. Here we are limited, restrained, hindered; we are interfered with in a hundred, yea, a thousand ways, and anything less than immortality will not meet the demands and conditions of our spiritual and intellectual life. — Rev. J. Wesley Johnston, D. D., in "The Creed and The Prayer."

## PRAYER.

Mrs. Merrill E. Gates.

PRAYER is one great means of vivifying and lighting up truth to our intellect and heart. When we shut our eyes in prayer, it is as if we entered one of those dark rooms in which the more delicate experiments in light and electricity are made. A moment we feel surrounded by silence and darkness, and then, brilliant and spirit-like, as the movements of the fluorescence in the glass tubes of the master experimenter, come out on the darkened wall-chambers of the brain beautiful illuminations. We see the phantom flashes, flame-like and evanescent as the Northern Lights, and then a steady settling down of the luminiferous mist, and our eyes, accustomed to the darkness, catch flying legends like the scroll in the hand of the angel of the gospel. We read in that prayer-chamber of withdrawal and seclusion and darkness sweet, solacing and strengthening words of light. Here, while we put up the petition of our hearts, how vivid and self-imprinting on the mind the fire-spelled words: "According to your faith be it unto you!" Then in another quarter of our soul's sky the starry light reads itself into the blessed words of the Master: "Whosoever ye ask, that will I do." "Ask and receive, that your joy may be full."

The delicate and subtle, the enrapturing and powerful truths of God, He reveals to eyes shut out for a time from the grosser vision. To learn the deeper lessons, to become assured of the unseen agencies at work in God's kingdom, and to have faith

strengthened by sight of their actual working, we must be much in the prayer-chambers of the soul with the great Master of the invisible spiritual forces.

Amherst, Mass.

## A STORY WITH A MORAL

ANDREW LEE had come home from the shop, where he had worked all day, tired and out of spirits — come home to his wife, who was also out of spirits.

"A smiling wife and a cheerful home — a paradise it would be!" said Andrew to himself, as he turned his eyes from the clouded face of Mrs. Lee, and sat down with knitted brows and moody aspect.

Not a word was spoken by either. Mrs. Lee was getting supper, and she moved about with a weary step.

"Come," she said at last, with a side glance at her husband. There was invitation in the word only — none in the voice of Mrs. Lee.

Andrew arose and went to the table. He was tempted to speak an angry word, but controlled himself and kept silent. He could find no fault with the chop and the home-made bread, nor the fragrant tea. They would have cheered his inner man if there had been only a gleam of sunshine on the face of his wife. He noticed that she did not eat.

"Are you not well, Mary?" The words were on his lips, but he did not utter them, for the face of his wife looked so repellent that he feared an irritating reply. And so in moody silence the twain sat together until Andrew had finished his supper.

"This is purgatory!" said Lee to himself, as he commenced walking the floor of their breakfast-room with his hands thrust into his trousers' pockets, and his chin almost touching his breast. After removing all the dishes and taking them into the kitchen, Mrs. Lee spread a green cover over the table, and placing a freshly-trimmed lamp on it, went out and shut the door after her, leaving her husband alone with his unpleasant feelings. He drew a deep breath as she did so, paused in his walk, stood still for some moments, and then, drawing a paper from his pocket sat down by the table, opened the sheet and began to read. Singularly enough, the words upon which his eyes rested were, "Praise your wife." They rather increased the disturbance of mind from which he was suffering.

"I should like to find some occasion for praising mine." How quickly his thoughts expressed that ill-natured sentiment! But his eyes were on the page and read on: —

"Praise your wife, man; for pity's sake give her a little encouragement; it won't hurt her."

Andrew Lee raised his eyes from the paper and muttered: "Oh! yes, that's all very well. Praise is cheap enough; but praise her for what? For being sullen and making your home the most disagreeable spot in the world?" His eyes fell again on the paper:

"She has made your home comfortable, your hearth bright and shining, food agreeable. For pity's sake tell her you thank her, if nothing more. She doesn't expect it; it will make her eyes open wider than they have for ten years; but it will do her good, for all that, and you, too."

It seemed to Andrew as if this sentence were written for him, and just for the occasion. It was a complete answer to his question, "Praise her for what?" and he felt it to be a rebuke. He read no further, for thought became too busy, and in a new direction. Memory was convicting him of injustice to his wife. She had always made his home as comfortable as her hands could make it, and had he offered the slight return of praise for the comfort he had experienced? He was not able to recall the time or occasion. As he thought thus, Mrs. Lee came in from the kitchen, and taking her work-basket from the closet, placed it on the table, and sitting down without speaking, began to sew. Mr. Lee glanced almost stealthily at the work in her hands, and saw that it was the bosom of a shirt which she was stitching neatly. He knew it was for him that she was at work.

"Praise your wife." The words were before the eyes of his mind, and he could not look away from them; but he was not ready for this yet. He still felt moody and unforgiving. The expression on his wife's face he interpreted to mean ill nature, and with ill nature he had no patience. His eyes fell upon the newspaper spread out before him, and he read the sentence: —

"A kind, cheerful word, spoken in a gloomy house, is the little rift in the cloud that lets the sunshine through."

Lee struggled with himself a while longer; his own ill nature had to be conquered first; his moody, accusing spirit had to be subdued. He thought of many things to say, yet feared to say them, lest his wife should meet his advances with a cold rebuff. At last, leaning toward her and taking hold of the linen bosom upon which she was at work, he said, in a voice carefully modulated with kindness, "You are doing this work very beautifully, Mary."

Mrs. Lee made no reply, but her husband did not fail to observe that she lost almost instantly that rigid erectness with which she had been sitting, and that the motion of the needle had ceased.

"My shirts are better made and whiter

than those of any other man in the shop," said Lee, encouraged to go on.

"Are they?" Mrs. Lee's voice was low, and had in it a slight huskiness; she did not turn her face, but her husband saw she leaned a little toward him. He had broken the ice of reserve, and all was easy now. His hand was among the clouds, and a few feeble rays were already struggling through the rift it had made.

"Yes, Mary," he answered, softly, "and I've heard it said more than once what a good wife Andrew Lee must have."

Mrs. Lee turned her face toward her husband. There was a light in it and a light in the eye, but there was something in the expression of her countenance that puzzled him.

"Do you think so?" she asked, quite soberly.

"What a question!" ejaculated Andrew, standing up and going around to the side of the table where she was sitting. "What a question, Mary!" he repeated, as he stood before her. "Yes, darling," was his warmly spoken answer. "How strange that you should ask me!"

"If you would only tell me so, now and then, Andrew, it would do me good."

Mrs. Lee arose, and leaning her face against the manly breast of her husband stood and wept.

A strong light broke in upon the mind of Andrew Lee. He had never given his wife even the smallest reward of praise for all the loving interest she had manifested daily, until doubt of his love had entered her soul and made light all around her thick darkness. No wonder that her face grew clouded, and what he considered moodiness and ill nature took possession of her heart!

"You are good and true, Mary, my own dear wife; I am proud of you, I love you, and my first desire is for your happiness. Oh! if I could always see your face in sunshine, my home would be the dearest place on earth."

"These are precious words to me, Andrew," said Mrs. Lee, smiling through her tears into his face. "With them in my ears, my heart can never lie in shadow."

How easy had been the work of Andrew Lee! He had swept his hand across the cloudy horizon, and now the bright sunshine was streaming in and flooding the home with joy and beauty. — Popular Monthly Magazine.

## About Women.

— Massachusetts' efficient Y secretary, Miss Caroline Caswell, is seriously ill at Reading with appendicitis.

— Mrs. Fawcett, at a meeting in London, urged that ladies, when they purchase new bicycles, should give their old ones to the clubs and societies which exist for the benefit of working-girls.

— At the last meeting of the convocation of the Law Society of Upper Canada, held in Toronto, the legal committee were directed to frame rules providing for the calling of women to the bar.

— The Girls' Friendly Society of the Episcopal Church numbers about ten thousand members in the United States. The objects of the society are to bind church women together for mutual help, sympathy and prayer; "to encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift."

— Mrs. Julia Bradley, an aged woman of Peoria, Ill., has bestowed all her fortune, estimated at \$2,200,000, upon the University of Chicago on condition that a branch school shall be built at Peoria. It will be called the "Bradley Polytechnic Institute" and two of its seven directors will be connected with the University of Chicago.

— The first woman to follow the trade of a sign-painter, so far as we know, is a Mrs. Martin of New York. She learned her trade from her husband, who has a shop of his own adjoining his wife's, and she declares that she has all the work she can possibly do in sign-painting, gliding, and lettering. She is now thirty-five years old and has been painting signs for the past thirteen years. — Harper's Basar.

— It is proposed to found an Elizabeth Barrie Charles Bed in the North London Hospital for Consumptives, in honor of the memory of the author of "The Schönborg Cotta Family," who through life took a deep interest in its fortunes and inmates.

— Miss Mary Bannister Willard, niece of Frances E. Willard, and a recent graduate of the Pestalozzi kindergarten school at Berlin, Germany, has been chosen by Mrs. Cleveland as the White House kindergartner. She will have charge of the education of the President's daughters, beginning her duties upon their return to Washington for the winter season.

— In view of the approaching annual convention of the National Woman's Christian Temperance Union, to be held in St. Louis, Mo., Nov. 13-18, the Union has issued a call for a day of prayer, to be observed on Oct. 21, with the following subjects for special consideration: "Waiting for the Spirit," "Prayer for the Spirit," and "Enduement for Service."

— Clarendon Street Baptist Church, Boston, has just appointed the only woman sexton in the city, and probably in New England. She is Mrs. William B. Stoddard, whose late husband for fifty-two years was messenger to the treasurer at the State House. For the past four months Mrs. Stoddard has had entire charge of the church, and has received the highest praise for her conduct of affairs.

## IN THE SHADOW.

We walk within the shadow, and we feel its thickening fold  
That wraps us round and holds us close, a cloak  
against the cold;  
The day is growing sombre, and the joyous light  
has fled,  
And beneath our feet the road is rough, and clouds are overhead.

We sit within the shadow, and in that silence dumb  
To us in softened echoes remembered voices come;  
Dear eyes that closed in slumber once, dear hands that straightened lie,  
Awaken tender yearnings as the day wanes slowly by.

We rest within the shadow, though the hurrying people go  
On errands swift for gold and gain, beyond us, to and fro;  
We have no care for transient things; we wish no more to strive  
As once we did; we rest, we dream, we feel but half alive.

Our resting and our waiting, and our plodding on the way,  
With the sunshine of the past casting darkness on today;  
With no caring for the future, while the heart-sore holds us fast,  
With no thought for any pleasure — ah! 'tis well these cannot last.

For the shadow always lifts, and the sunlight glows again;  
There are sudden gleams of brightness, sweet clear shining after rain;  
And we gird ourselves for action, strengthened we arise and go  
From the sanctuary outward, where the fast tramp to and fro.

Life must have its sometime sorrow, but the years that drift along  
Touch the minor chords but seldom; there are spaces blithe with song.  
Sometimes we must face the shadow, where the wind blows keen and cold,  
But the shadow fades at dawning, and the east is flecked with gold.

— MARGARET E. SANGSTER, in *Harper's Magazine* for October.

## HOUSEHOLD HINTS.

— The best sweeper for matting is not a broom, but a brush, one with stiff, not soft, bristles. This penetrates the meshes of the matting and removes the dust. Afterward wipe with soft cloths, wrung out of lukewarm water.

— A simple and very efficient disinfectant to pour down a sink is a small quantity of charcoal, mixed with clean water. A little charcoal put into the water containing cut flowers will keep the water fresh for some time.

— A new implement for the carver will do away with much of the dread which the inexperienced have for this process. This tool resembles a pair of shears with one blade much shorter than the other. Tough joints in a bird are easily divided by this combination of knife and scissors. — *American Kitchen Magazine*.

— Place an oyster shell in the tea kettle and it will collect the hard matter that is liable to form on the inside of the kettle. The shells should be washed with a brush before using. Remove the shells every few weeks, and replace with fresh ones if the water is very hard. — *Congregationalist*.

— The very best disinfectant and deodorizer known is copperas. A double handful dissolved in a bucket of water and used to wash drain pipes and receptacles of waste material, will keep such places above suspicion. The water in pitchers and flower-holders should be changed every day. On attention to such seemingly trivial details may hang a human life. — *Womankind*.

— One of the small things to remember is that alcohol will quickly remove an obstinate porous plaster whose period of usefulness has expired, and will also cause all unsightly traces of its use to disappear. As soap and water are often entirely inefficient in such offices, a valuable agent should be noted.

— Cheese cloth is a most useful article in the household. It is inexpensive and may be used once and thrown away, or is easily washed if that is desirable. Keep squares of cheese cloth already cut in different sizes for strainers. Use several thicknesses for jellies instead of the old-time flannel bag. It may be used for dusters and cleaning cloths of all kinds. — *American Kitchen Magazine*.

— To make use of sweet, insipid, and tasteless apples, stew them and mix them with stewed cranberries in the proportion of one part of cranberries to two parts of apples. Not quite as much sugar will be required as for the cranberries alone. Strain them through a colander and serve cold with meats or fowl.

— If an unexpected lunch box has to be prepared and there is no meat available for sandwiches, take the yolk of a hard-boiled egg and mash it smooth with a tablespoonful of melted butter; add half a teaspoonful each of salt, white pepper, and mustard, and one-quarter of a pound of common cheese grated. Then stir in a scant tablespoonful of vinegar and spread between thin slices of bread. Such sandwiches will be hailed with delight. — *N. Y. Sun*.

— Among the conveniences of the kitchen, as simple in construction and use as it is convenient, is the frying-basket; and yet there are many otherwise well-furnished kitchens where it never is seen. This is due partly to a kind of prejudice which would be quickly dissipated by a trial of the basket. The wire basket costs something less than half a dollar. A sufficient quantity of fat and a rather deep kettle are the

other requirements. Codfish cakes, which, like the little girl in the song, —

"When they are good they are very, very good,  
And when they are bad they are horrid."

and croquettes of all kinds — and they are legion — are all infinitely better when cooked in a basket than in the other way of frying. If properly managed, they are also much more wholesome, as they will not absorb as much of the fat. The only requisite is to have the fat at just the right temperature, hot enough and not too hot, which will soon be learned by a little experience, a fair guide to it being that it must be at that degree which is just before the smoking point. — *Exchange*.

## THE LIFE OF A PHYSICIAN.

NOR can we say that the doctor is a mere caretaker of the body. In truth, body and soul are so twisted together in one strand as to defy untwisting. The laws of health are moral laws, laws of God. That they cannot be violated with impunity is the merest truism; that they cannot be violated without sin, is not so often recognized. But that is certainly true. Whatever we may say of death, disease is in a vast majority of cases the penalty of sin — though often the sin was in an ancestor. The true physician at once teaches his patient that the laws of God must not be broken, and that there are laws of mercy also, by which penalty for broken laws may be partly remitted. Both are lessons we all need to learn. If poor Carlyle had not brought dyspepsia upon himself by his disobedience to the laws of health in his youth, he would have been a far healthier thinker and writer, and a far greater moral force in England, than he was. It is not often that a mind is thoroughly sane unless it is in a sane body. A man has no more right to overwork his body than his horse. We need a society for the prevention of cruelty to ourselves. Nor can the physician take good care even of the body unless he is able to minister also to the mind. We often need patience more than pills, and courage more than plasters. Mind cure, faith cure, and Christian Science all contain hints for the medical faculty. There are doctors who bring more medicine in their spirits than in their prescriptions, as there are others who need to counteract the effect of their visits by their drugs. The physician and the minister should be fast friends and co-partners, working together; both ministering to life; each helping the other. . . .

Of all lives the life of the physician is the most self-denying. He has no time that he can call his own. His home is his office, and furnishes him no sweet retreat from irksome care. The night can never assure him unbroken rest. Sundays are often, whether he will or no, his busiest days. He has no holidays, and few and fragmentary vacations. Friendship furnishes him fewer solaces than to other men, for his friends are generally also his patients. He meets men in their morbid conditions — when they are sick and miserable; when they are well he knows them not. He can hardly make a friendly call without the hazard of having it converted, before the evening is over, into a professional one. He fights a battle in which, no matter how many victories he wins, he is sure to be defeated at last — for he is fighting death. And when the defeat, which must come sooner or later, does come, he is fortunate if unreasonable friends do not charge the defeat upon his lack of science or of care. But no man renders a more grateful service; no man comes nearer to our hearts; no man is more beloved. Other services may be as great, but none is more deeply and tenderly appreciated. He summons back from death the child, and puts him in his mother's arms; the wife, and reunites her to the husband. No fee can ever compensate for such a service. He to whom it is rendered is forever debtor to the doctor. — *The Outlook*.

## Boys and Girls.

## TRYING TO BE LOYAL.

MARY E. BANFORD.

SERRIL pulled the long wire that was attached to the red wooden arm that was fastened to the tall pole. It was a telegraph pole, but it served as a pole for the railroad signal, too. By pulling the long wire that came down toward the ground, the wooden arm on the pole could be made to swing, and when it was swung so that it stood about at right angles with the pole, the engineer of the next passenger train would know that the signal meant "Stop." There was not a regular station here. The trains did not stop unless they were signaled, or unless some passenger on board wanted to get off.

Serril slipped the loop of the wire's end over a nail that had been conveniently driven into the pole for such purpose. Now the red wooden arm would stay in place without the wire's being held by the boy. Serril went slowly back to the wooden bench that was the only accommodation for waiting would-be passengers. Serril's mother was sitting there.

"Now, Serril," she said, "you must try to do everything exactly as your Uncle Kellogg wants you to. You know it's very

important work, getting those fruit specimens ready for exhibition, and if it isn't done just right, likely they'll spoil, and your Uncle Kellogg would be real grieved. I expect he intends making a pretty good exhibit, and you must be real faithful whatever work he sets you at."

"Yes'm," answered Serril.

He was full of elation at the idea of going to Uncle Kellogg's. Serril was to stay there several weeks.

A whistle sounded in the distance.

"The train's coming!" cried Serril, jumping up.

His mother put her arm around him. She pushed back her sunbonnet and kissed him before the train should come around the curve.

"Good-bye," she said. "I shall miss my boy. Remember mother'll pray for you. Be loyal to Christ, my boy."

Serril saw the tears in her eyes, but she smiled.

"Have a good time," she said, cheerily.

Then the train came around the curve. For fear the red wooden arm on the post was not enough, Serril put out his own arm and lowered it to his side by thirds; that is, making the three successive jerks, by which train-men signal a train to stop. The gray-headed engineer was looking out of his cab, and the train stopped. Serril's mother went to the post and let down the red wooden arm, so that no other train would be influenced by the signal. The arm swung down on the post, and Serril's mother, giving her boy one last look through the window, turned toward the long, dusty road by which she had come to the track.

It was a very little journey on the cars. The fare was only ten cents, and Serril was at Uncle Kellogg's in a short time.

Uncle Kellogg was very busy. It was fruit season, and, besides, he was very anxious to prepare a good many of his finest fruit specimens for exhibition.

"You and I've got to make sulphurous acid," called Allen, Serril's cousin.

"Is it hard to make?" asked Serril.

"It's slow," returned Allen. "Takes about an hour to make half a kegful."

"What are you going to do with it?" questioned Serril.

"Put the exhibition fruit into it," explained Allen. "It's a preservative. Of course, such fruit must not be eaten afterwards."

"No, indeed," said Uncle Kellogg, "and I want you boys to be extra careful in making that acid. Come this way."

Serril followed, and was shown a clean keg, half full of clear water. The bung-hole of the keg was up.

"Take one of these Cellarman's 'sulphur strips,'" continued Uncle Kellogg, producing some strips of cotton stuff that had been passed through melted sulphur, "and you light the strip and put it inside the keg, and let the strip burn as long as it will. While it is burning you keep your hand over the bung hole. When the strip stops burning, you take it out, shut the bung-hole, and give the keg rolling shakes till the water absorbs the gas. That won't take but a minute or so. Then take these bellows, and blow fresh air into your keg. Then put in another sulphur strip, and let it burn. Keep on going through the process till you've burned twelve sulphur strips in that keg. It'll take about an hour. When you get through, you see that the keg is well bunged up. Don't leave it open."

At first, it was not hard work to make sulphurous acid. Serril thought it fun to puff air into the keg with the bellows. But burning sulphur strips became monotonous after a while. Serril was glad when the hour was past and his twelfth strip was burnt, and the acid made.

Uncle Kellogg wanted more sulphurous acid. As days went by, Serril grew tired of being called on occasionally to make acid. Allen did not want to do it. Uncle Kellogg must have acid for his fruit and for a neighbor's fruit, too. Uncle Kellogg had promised the neighbor.

Serril felt tired. "It's only fair that I work some for Uncle Kellogg in vacation," thought Serril, as he knelt alone beside a keg one morning, and lit a sulphur strip. "But I hate sulphurous acid!"

Serril put the burning sulphur strip into the keg, and held his hand over the bung-hole. He looked gloomy. Four hours — perhaps five — of such work before him today!

Then Serril had an idea. What was the use of being so particular as to burn exactly twelve sulphur strips for every half-keg or half-barrel of water? Supposing he should burn only ten sulphur strips — or nine — or eight? It would save a good deal of time and bother. How could Uncle Kellogg know whether ten or twelve strips had been used? Perhaps seven would do.

"I don't believe he could tell by the looks," murmured Serril.

Serril worked on till he had burnt six strips in the keg he worked with. He did not quite dare stop there.

"I'll pump in more air and burn one strip more," he said. "If I use only seven strips for each keg, I'll get through considerably sooner."

He burnt the seventh strip.

"Now I'll shut the bung-hole, and call the acid in this keg made," he thought. "That's the way I'll do with each keg."

There rose before Serril's memory a thin, faded face, the sunbonnet pushed back from it, and tearful eyes looking into his own.

"Be loyal to Christ, my boy," the trembling lips said.

Was this being loyal?

"But Uncle Kellogg isn't a Christian," argued Serril, "and he doesn't expect anybody to work from Christian principle."

But did not Uncle Kellogg expect Serril to follow instructions?

Serril stood looking at the keg. Is it easy to make an honest, loyal resistance to temptation? Is it easy always to render loving-right-doing instead of wrong-doing? Is there nothing heroic in a boy's doing what he knows is right?

Serril had decided. He snatched the bellows, and puffed air energetically into the keg. Then he lit the eighth sulphur strip and put it into the keg, and as he knelt there, faithfully doing the work as he knew he ought, the boy's head drooped on the keg, and there went up a prayer from Serril's heart. The strip burned and went out. Serril shook and rolled the keg, pumped in more air, and burned the twelve sulphur strips, according to directions. Not one of the kegs was neglected. Twelve strips were faithfully burned in each, and the bung-holes closed.

The day came when Serril went home. He was so glad to see his mother! He told her everything.

One day one of the trains stopped at the signal post without the red wooden arm being lifted, for a passenger wanted to alight. Uncle Kellogg stepped off, and walked down the road to his sister's house.

"I felt so good I couldn't help coming!" declared Uncle Kellogg. "Serril, you ought to have seen the exhibition! My fruit took a prize! My fruit was in that sulphurous acid that you made. Twelve sulphur strips to half a keg of water make good sulphurous acid, about one per cent. strong. Now I'll pay for all your schoolbooks this next year."

When Serril went away on an errand, his mother told Uncle Kellogg about Serril's temptation.

"You see," she said, "if Serril hadn't been trying to follow Christ, he wouldn't have been faithful about making the sulphurous acid, and maybe your fruit might not have looked quite so well. 'Twould have been a great pity if your fruit hadn't kept nice for this exhibition! 'Godliness is profitable,' having promise of the life that now is, and of that which is to come.' Don't you see it is? Won't you seek Christ, yourself?"

Next day Uncle Kellogg and Serril went up the road, and Serril raised the red wooden arm to stop the train for his uncle. The train was coming.

"Serril," Uncle Kellogg said, hesitatingly, "I guess this is the first year Christianity has had very much to do with my fruit. I didn't know Christianity was so practical. I — I'm going to think about these things."

Uncle Kellogg shook his nephew's hand. Serril let the red signal-arm drop. Uncle Kellogg was gone.

Serril looked after the train.

"I hope he will do a good deal more than only think about such things," thought the boy. "Oh, I'm thankful I tried to be loyal to Christ!"

East Oakland, Cal.

## A SEA-PARTY.

Mrs. Lump-fish gave a party at the bottom of the sea. She invited all her neighbors to a feast of shrimps and tea; I think if you'd been there that day, you would have thought with me, The guests they were the queerest folk that ever you did see.

Mr. Frog-fish was the first to come, in all his best array, And he was quickly followed by Mrs. Starry-Ray; And troops of little Cod-fish came hurrying up in glee, For they loved a merry party at the bottom of the sea.

— The Outlook.

**Editorial.****THE EYE OF THE MASTER.**

A MAN once asked an Eastern sage: "What will most quickly fatten a horse?" The reply was: "The eye of the master." Many questions connected with Christian living might, with equal wisdom, be answered in the same way. What will most quickly lead to swift progress in Divine things? The eye of the Master. What will most surely keep us in mind of duty? The eye of the Master. What will best guard us against impatience, unkindness, and all other steppings aside from the straight path? The eye of the Master. In one sense it is always on us. Yet the practical effect is not secured unless we bear it in mind.

Our eye must also be on the Master. Our thought must take notice of His presence. Nothing is more vital to our advancement in holiness than constant recollection of spirit. To watch and pray without ceasing is the key of the situation. The habit is not taken on except by effort, but the effort will not be irksome if there be full and fervent love behind it. And only much practice can make perfect in this as in all things else. Love and labor, prayer and pains, toil and time and trust, are the words that contain the secret of success in this as in other attainments.

**THE LAW OF KINDNESS TO ANIMALS.**

A LESSON in the law of kindness is taught in the Book of Deuteronomy, which our generation would do well to lay to heart: "If a bird's nest chance to be before thee in the way, in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young; but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days." Neglect of this precept is at the root of the thoughtless cruelty to the brute creation which is a blot upon the escutcheon of our Christianity. It is a startling fact that last year over eight millions of birds were slaughtered in America and the West Indies alone to provide plumage for the hats of fashionable ladies. This wholesale massacre is turning out to be so profitable that the natives of India are selling their ploughs and horses to buy guns to shoot birds. It is high time that a crusade were inaugurated in the name and by the authority of Him who said, "Be ye merciful even as your Father in heaven is merciful," the object of which will be the suppression of cruelty to animals.

We are glad to find in the current number of the *Nineteenth Century* a singularly pathetic and powerful plea of mercy for the lower animals from the pen of "Ouida." Much of her writing cannot command the sympathy of Christian readers, but this article must meet with cordial approval. The facts it contains ought to be scattered broadcast throughout the land. Cold must be the heart and selfish the activity which will not be stung by them into effort for the alleviation and removal of needless suffering. It is curious to note that public sentiment is much more callous now than it was hundreds of years ago. "Ouida" calls to mind the fate of the Roman who wrung the neck of a dove who flew for shelter to his bosom from the pursuing hawk — he was stoned to death by his indignant fellow-citizens. A few months ago, in a nobleman's house in England, a footman beat a little dog with a red-hot poker, and piled burning coals on it until it died. All the punishment put upon him was a paltry fine. His master did not even dismiss him. This shows that our boasted civilization is in this matter at least leagues behind Roman indignation over heartless cruelty to the lower animals.

Much of the cruelty proceeds more from want of thought than want of heart. Mere thoughtlessness is responsible for the suffering inflicted on animals when, for instance, dogs fall down dead from exhaustion after following bicycles, or cats are left friendless and forsaken while their owners are out of town. Lovers of dainty dishes would hesitate to partake of lobsters à l'Américaine and roasted oysters if they only thought that the preparation of these dishes involved cooking the fish alive. Enlightenment of the public conscience on such points is urgently required, and we are thankful to any writer who speaks out boldly and forthrightly in favor of the enforcement of the law of kindness.

This is the era of reform, when pulpit and

press unite in fighting tyranny and shielding weakness. The hour has come to make kindness to animals a plank in the platform of reform. We emphasize the duty of beneficence toward our fellow-man, and in this we do well. But why should we stubbornly and persistently fail to see that the law of kindness goes far deeper in its application? It obliges us to take an interest in the comfort and protection of our poor relations in the lower orders of life. The whole question ought to be raised into the higher region of Christian principle. It has been said that a man is not a true Christian unless his cat and dog are the better for it. Judged by that standard, current Christianity is lamentably defective.

"He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us  
He made and loveth all."

The praying with the hands that would always and everywhere enforce the law of kindness would result in a most beneficial manifestation of practical Christianity.

**The Providence Epworth Convention.**

FROM all accounts we hear only gratifying reports of the recent great convention, held Sept. 29 to Oct. 1, in Providence, R. I. Our full report of the proceedings, beginning on page 3, shows it to have been an eminently practical assembly. It evidenced its close touch with both the thought and activity of our present-day Christianity. The interest in all its proceedings evinced by Bishop Nind showed the large place that the League holds in the thought of the church. From beginning to end its spirit was loyal to Methodism, devoted to Christ, and enthusiastic with a "holy passion for humanity." It was a notable gathering.

**Deaconess Hospital Telephone.**

TO those who have contributed during the past week toward the sum needed to equip the Deaconess Hospital with a telephone, "Aunt Serena" desires to return hearty thanks.

Previously acknowledged,	\$1.00
E. F. W., Eggleston Square,	1.00
B. F. L.	2.00
Mr. Bowditch Church,	7.35
A Friend, Boston,	2.00

\$43.35

Mr. J. A. Woolson, with characteristic generosity, offers to pay the last \$20. Will not our readers promptly help to make up the balance of the \$120 — the total cost of the telephone? All sums received will be duly acknowledged.

**Personals.**

— At the State senatorial convention held in Worcester, Sept. 30, Prof. A. S. Roe was renominated.

— Rev. Dr. T. B. Ford, formerly a member of the Arkansas Conference, has been transferred from the Puget Sound to the Oregon Conference.

— Rev. J. W. Johnston, D. D., of Brooklyn, whose letters entitled, "Sundays Abroad," have been read with so much interest, has returned.

— Rev. Dr. John Reid Shannon, of the Colorado Conference, and his wife are preparing to sail for Europe to carry out extensive plans of travel and study.

— William G. Tomer, a well-known newspaper man and composer, and the author of the hymn, "God be with you till we meet again," died, Sept. 26, aged 65 years. He was editor of the *High Bridge (N. J.) Gazette*.

— Rev. Dr. M. C. Briggs, San José, Cal., who has been, after many years of itinerant activity, on the retired list, has been added to the effective roll of his Conference and appointed field secretary of the State Sabbath Union.

— The New York Tribune says: "It is announced in Methodist Church circles that Rev. Dr. John T. McFarland, now preaching in Jacksonville, Ill., will succeed Rev. Melville B. Chapman, at the New York Avenue Methodist Episcopal Church."

— The public press is responsible for the statement that the Sumner Avenue Methodist Church of Brooklyn has invited Rev. Dr. John Y. Dobbins, of Calvary Church, East Orange, N. J., to become its pastor at the next session of the New York East Conference.

— Rev. J. H. Weber, the evangelist, is conducting a series of revival meetings at Walnut St. Church, Chelsea, with promise of his usual success. Old friends in near-by places where Mr. Weber has worked will be welcome at these services, which will continue indefinitely.

— Rev. Benjamin Phelps, the oldest member of the New England Southern Conference, died at his home in Vernon, Conn., Oct. 1, aged 86. He had been a member of the Conference sixty-four years, and was chaplain and librarian of the Connecticut State Prison from 1859 to 1871. A suitable memoir of this revered minister will soon be published.

— Dr. W. H. Dubois, a colored man, who graduated from Harvard College several years ago, and who studied in the German universities, has been appointed to a fellowship in sociology

at the University of Pennsylvania. He is the first one of his race to hold such a place in this University. He will be an assistant to Dr. Samuel Lindsay.

— Rev. M. J. Cramer, D. D., LL. D., is rewriting his theological essays for publication in book form; and, it is announced, may publish Bible commentaries for the use of schools and families. The Doctor has filled the chair of historical theology in Drew Seminary during the absence of Dr. Crooks, and supplied the pulpit of the Eighteenth Street Church, New York city, in the absence of the pastor.

— Prof. Olin A. Curtis, S. T. D., who succeeds Dr. Miley of revered memory in the chair of systematic theology in Drew Theological Seminary, is making a most favorable impression both upon the faculty and students. A new, strong and vital personality is felt in the institution, not only faith-clarifying, but faith-making — the great desideratum in theological seminaries.

— The *Buffalo Courier* of Oct. 3 contains an extended report of the formal welcome extended to Bishop Fowler by the city of Buffalo at the Delaware Ave. Church upon the evening of Oct. 2. All the denominations of the city were largely represented. The mayor gave the Bishop a hearty greeting, Dr. O. P. Gifford spoke for the other churches, and Dr. J. E. Williams for the Methodists.

— The arrival in New York on Saturday of Mgr. Martinelli, archbishop of Ephesus, recently appointed apostolic delegate in the United States to succeed Cardinal Sarto, and the announcement on Monday of the removal of Bishop Keane from the rectorship of the Catholic University at Washington, are emphatic reminders to Protestant as well as Romanist that the aged pontiff upon the Tiber proposes to keep an inflexible grip upon his church in the United States.

— At noon on Thursday, Oct. 1, at the home of the bride, Broad Street, Providence, R. I., Rev. Robert S. Moore, pastor of the M. E. Church, North Easton, was married to Miss Bertha E. Salisbury, a member of Edgewood Church, Rev. F. L. Streeter performing the ceremony. The bride was, before her marriage, a critic teacher in Providence, successful in her work, well beloved by a large circle of friends, and eminently qualified for the duties of her new station in life. Mr. and Mrs. Moore at once went to their home, where a reception was tendered them on the following evening.

**Brieflets.**

Now is the supreme time to press the canvass for new subscribers for this paper.

Many are taking advantage of "Our Great Bible Offer," which appears in the Publisher's announcement on page 16, and the recipients express themselves as greatly pleased with the volume.

The *Congregationalist*, calling attention to the aggressiveness of the Roman Catholic Church in Boston, says: —

Two new parishes have been recently created in the Roxbury district, and the Brookline, like the Brighton district, will soon have two churches. The Syrian Catholics are preparing to build a chapel. The Poles have just built one, and the Lithuanians will soon have a place of worship. Old and established parishes are replacing old edifices with splendid new ones — not moving away to the suburbs. On the other hand, Unitarian congregations, like the Church of the Unity, formerly ministered to by Rev. M. J. Savage, are dying or dead and transferring their property to the Benevolent Fraternity. Moreover, not a few Trinitarian Congregationalists are still to be converted to a belief in the necessity of doing anything more than "marking time."

An unusual pressure is brought to bear upon our columns this week in presenting the excellent account of the annual meeting of the New England Epworth Leagues at Providence, R. I., and the admirable report of the lectures thus far delivered by Dr. Watson at the Yale Divinity School, New Haven, Conn. It is worth while to be crowded, however, in order to give so much that is interesting and valuable to our readers. It will be remembered that we presented a portrait of Ian Maclaren in the HERALD of Aug. 19.

The dedicatory services at St. Mark's Church, Brookline, will begin with Bishop Fowler's great lecture upon Abraham Lincoln, Wednesday evening, Oct. 14, when the audience-room will be first thrown open to the public. On Thursday afternoon at 2 o'clock Bishop Fowler will preach the dedicatory sermon. Thursday evening there will be a great Epworth League gathering, with the formal opening of the elegant Chapter Hall. Rev. Dr. Merritt Hubard, of Wilmington, Del., will preach, to be followed by addresses from Revs. Geo. S. Buttlers, F. H. Knight, E. M. Taylor, and W. T. Perrin, presidents of the First General Conference District of the Epworth League.

On Sunday morning, Oct. 18, Bishop R. S. Foster will preach, and Sunday evening Rev. Dr. W. N. Brodebeck.

Any person who is not a subscriber to ZION'S HERALD, and who desires to make a personal examination of the paper, may receive a sample copy for four weeks without incurring any obligation, by handing their address to their pastor with a request to that effect.

Sample copies of ZION'S HERALD will be sent in packages to any of our ministers who desire to use them in securing subscribers, by applying to the publisher.

Through the persistent efforts of the society at Bar Harbor, Maine, and the kindness of friends, the debt of \$8,000 that was upon the church edifice one year ago, has been reduced to \$1,000. Efforts are now being made to have the last dollar raised by Nov. 23, so that a grand Thanksgiving service may be held on the last Thursday in November. It is hoped that friends will now come forward and fully relieve this long-suffering and heavily-burdened church from the load which it has so long borne. Contributions may be sent to Rev. H. W. Norton, Bucksport, Maine, the presiding elder, who will receipt for and be responsible for the same.

**IAN MACLAREN ON PREACHING.**

Reported by Rev. H. L. Hutchins.

THE lectures of the Lyman Beecher Lectureship given annually before the Yale Seminary students of New Haven, always very popular whoever the incumbent, are this year of peculiar interest, being delivered by the now well-known Scottish author and preacher,

Dr. John Watson.

It was suggestive of the anticipated public interest that might be taken in this course of lectures, and also of the new spirit of "university extension" possessing the faculty, that, for the first time since the founding of this lectureship in 1872, which has been filled by so many of our international noted and most brilliant preachers of both countries, they were announced to be delivered not in the beautiful Marquand Chapel of the Theological School, where for twenty-four years an audience of from two to three hundred, mostly of students and ministers, could be gathered, but in the College St. Hall, as it is now called, a large church building lately acquired by the University. Here were gathered, last Monday afternoon at 3 o'clock, a thousand expectant hearers, many of whom were ladies availing themselves of the larger privileges of the University. Dr. Watson was received with a round of applause, and sat with head inclined and eyes covered in apparent embarrassment while being introduced by Prof. Geo. P. Fisher in fitting and almost necessary flattering words. When he arose to speak it certainly seemed that his listeners had before them the man they had mentally pictured, the Ian Maclaren of Drumtochty fame — a typical Scotman of the intellectual class, with the form and carriage of Dr. McCosh, tall, with sturdy shoulders, round well-shaped head, smooth face, high square forehead, a mouth with the suspicion of a smile lurking at its corners, ready to break into a laugh at the least provocation, and a small but keen black eye twinkling with suppressed humor. His manner, while easy and indicating confidence, yet scarcely concealed an effort to overcome what seemed to be a native modesty and unconscious self-depreciation. It is hard to describe his style. With only a printed leaflet before him, presumably containing a synopsis of his lecture, he began in an animated conversational tone much after the expository style, which he held to the end, with now and then an emphasis upon certain burning thoughts in which his voice was suddenly raised. It was delightful to listen, but hard to report the easy flow of his thought, which he was constantly cloaking in picturesque verbiage with a touch of the pathetic here and the comic there (a true student of nature), never failing to make what we Americans call a brilliant hit at a foible or weakness that he saw, calling forth loud applause. It seemed to the writer that among all preceding lecturers he most resembled our Mr. Beecher here.

I.

The subject of his first lecture was,

The Genesis of a Sermon.

A sermon is the result of six processes: —

First, Selection. Strange ideas are afloat in certain quarters as to how a minister arrives at his text. Left to their imagination, one minister is supposed to be in travail all the week and on Saturday night to catch some strain of a minor prophet which will hold the ear of the people. Another man of higher type considers the text ought to be left to certain forms of Divine guidance, and allows his Bible to open at any place to find it. This man can be identified partly by his companion pocket Bible. It is a style of preparation understood to be a dependence upon the Divine Spirit; but in practice is known by the exceeding thinness of the sermon and the growing thinness of his audience. Another mind finds no difficulty about texts. Knowing that it has something to do, it sets itself straightway to find it and do it. It is Tuesday morning; he goes to his Bible as a man goes into his wood-yard, and there selects the piece of wood he is looking for. He measures it and saws it off and fashions it. It's on the sub-

ject of faith; he divides it into the origin of faith, the history of faith, etc. It serves him for a good sermon then, and, alas! for no other afterward. A sermon is a thing that grows, and bears its fruit in due season. The preacher does not select his text, but the text selects him. It comes to meet him as an old acquaintance (while strolling in the woods or visiting among his people). He thinks he has seen it years before. Yes, there is a long connection between him and that sermon. He is the man that is prepared for that truth. There begins to be a courtship, and the marriage should not be hastened. Again, there are other occasions when you simply take a dislike to the idea as it appears and hold it out to you, yet it is perfectly certain you will have to make good friends with it some time. How long does it take to write a sermon? A most ambiguous question. If you mean to write a manuscript — a day; if you mean to think out a sermon — say ten years! Never expect mature and balanced truth from a young man; it would be a most suspicious circumstance if you obtained it. He will be old before his time. A young man's preaching will always be a little yeasty, yet you may look for richness and force.

The second process is *Separation*. When the minister settles upon the time to preach on his subject he looks over his gathered points, like the gardener walking along by the wall feeling of the fruit, and as he touches the ripe ones they fall into his hand. Many a sermon has failed though the carving was fine; the stuff was bad. Then it is a very delicate process to separate an idea from its ninety and nine relations that come with it. There are sermons where related ideas jostle one another and broll together till the sermon is ended. It is only necessary to invite your people to pray to God as children to a Father without dealing with the philosophy of it. You must extricate the idea; if you do not, you will be exposed to the same criticism as a Scotch minister — he was a good man and a grand preacher, but he scolded dreadfully. No use of preaching forty doctrines in forty minutes! There are three degrees of preachers: 1. The man who can preach for one hour without a single idea; 2. The man who gives you a sorcery of ideas; 3. The average man with whom we have to do. And for you and me it is better to trust to the one idea for forty minutes. There are those who have a feeling that they dare not preach on one idea — afraid to preach on the humanity of Christ lest some would say, "He is Unitarian!" Some cannot preach on "faith" without devoting half the sermon to "works." This kind of fear should be put in a pillory and made an end of at once. This one idea for the average man I call *poulting* the mind.

The third process is *Illumination*. In order that the idea may live, you are to put it back in the light. You have known and seen and felt. All your past experiences arise to help you. I pity the man who, having focused the subject, has not a rich light to take the photograph in. Yet there are some men whose minds shine too brightly; in their case the blinds must be closed lest the idea he is preaching cannot be seen at all. Indeed, it is sometimes a serious question whether to send a minister to the Holy Land. I have known of some cases where the people would pay a far greater sum to blot out his foreign experiences and information.

The fourth process is *Meditation*. You take the plate and put it in the dark place of the soul, the secret place of God. Many sermons are lifeless because there was no spiritual communion between the man and the sermon. We must have Peter's experience to preach on his sin of denial. We must have been with Mary at her brother's grave to preach the sympathy of the Master. In this day of bustle we have lost the art of meditation. Delicate art it is — not study, not reading, not imagination; it is brooding till the leaven hidden in the meal fills it. We have gained a good deal on our fathers. Let us try and gain what we have lost here — depth of spiritual experience.

The fifth process is *Elaboration*. We have our thirty pieces of paper with our different points upon them like so many foundlings in a hospital that we hope are to grow to maturity. Our first business is to find A; can we tell it from Z? There are certain men like what the gardener calls "sports," no law controlling them, minds so constituted as to throw off sparks. Their sermons should be published in paragraphs with asterisks between. There must be something indeed before the letter A. While our fathers could hardly preach any doctrine without going through all the other doctrines, today we cannot present the truth without bringing in the higher criticism. There is something that follows Z also; this is the peroration. It may seem strong advice, but I would advise the peroration to be burned. Certainly there was pleasure in writing it, but then you may read it to your wife. Gentlemen, there is such a thing as being far too grammatical, too logical, too philosophical, etc.

The sixth process is *Revision*. Sunday morning he reads his sermon over. The negative is to be touched up. He puts his people all in their pews before him. The sermon seems not the same as the night before. That crisp epigram — but there is only one St. John in the audience; let the epigram go! That seamstress — she cannot understand that fine scientific phrase; erase it with a black line. Those adjectives are too intense; let us use less adjectives. Why, the sermon seems changed, but as it leaves the human it abhors the divine. Then Sunday he begins his sermon to his people. They notice a pause between the text and the sermon. Oh, he is there to speak the wisdom of God! Then let the

whole congregation lift a word of prayer that this sermon be as though God did speak.

### II.

The wet weather made no appreciable lessening of the audience on Tuesday afternoon, and the more than local interest was noticeable in the presence of ministers from Hartford, Springfield, New London, and many other places. The lecturer seemed less restrained and gave freer play to his rare power as a speaker.

His lecture was upon

#### The Technique of a Sermon.

It was the custom in the theological college dear to my own heart for the students to preach occasionally in the city churches, and for their fellow students to criticize their sermons next morning at the fireside. Criticism seems to me to be the work of perspective. When we are young we are infallible, but as we grow old we grow more fallible every year. If the student passed into a manner of unconsciousness, he was commended for thoughtfulness. On the other hand, left to the freedom of his own will, he spoke to the people with such ordinary words and close contact with their lives that they were really interested, it was thought he might become popular; and if he was so stirred as to lead the people to a human enthusiasm, he was a charlatan of the first water. Gentlemen, in regard to the substance of a man's sermon, he is a prophet speaking what he believes with all his heart without fear of man; with regard to how he should preach, he is a barrister. In the technique of a sermon there are certain canons of speech to be obeyed:

The first is *Unity*. It is the elaboration of one idea made to become more and more luminous and true, so that the people will say, Why, that is what I believed all my life, and it can be nothing else. Then it ought to appear as a practical principle, so that some who may at first fear you are sensational will come to feel it is quite practical, the very thing they were telling their children that morning. A man can always be original by standing on his head. Not only be not afraid of the commonplace, but learn the art of repetition. It takes about six charges of shot to catch the ordinary man. The average people will come to think that there is a man preaching, and that is a point gained. There is no success in compelling a man to accept your statements, but rather in making him think that it was what he found out for himself years ago, and next morning quote it as his own — indeed, what his grandfather believed before him.

The second canon of speech is *Lucidity*. We would labor hard at lucidity if we only knew the childlike gratitude with which it is received. If one can follow you right straight through without a break, you have gained that heart.

We should distinguish between lucidity which is the quality of style, and simplicity which is the quality of thought. Men are often called deep when it is lack of lucidity. It is possible to have the grandest idea presented in crystal blindness. There is often a misused phrase, "the simplicity of the Gospel," but this Gospel must be preached lucidly, as did the apostles generally and Christ always. Truth is, we must never hide it from ourselves, man is lucid just in proportion as he understands his subject, and is profound in proportion as he does not. Perhaps the worst training for lucidity is overreading of poetry; perhaps the best, the study of philosophy. Yet a mass of philosophy cast into a sermon is just simply an alien and an offence, and the people will soon become weary. We want water filtered, and the gravel in the beds to do it; but we do not want gravel in the water.

The third canon is *Beauty*. All, even the lowliest (that old washerwoman), have a passionate longing for beauty. What a preacher should do is not to seek for technical terms, for a congregation hates all such. They also despise the use of vulgar language or slang and buffoonery; they may use it themselves, but they will not hear it in the church; they want to be raised up with other words brought in from Goldsmith, Coleridge, Thackeray. Some men are fond of beginning their sermons with a quotation; but quotations should be used with delicacy and reserve. If the quotation is the flowering of your own mind, then it is right and beautiful. If it be a camellia you have tied on with your poor string of thought, then it is out of place. Personally, I owe more than I can tell to the English poet Browning; but of late years I have ceased to quote him, seeing how straightway the faces of the people relapse into an absolute emptiness.

The fourth canon is *Illustration*. Some minds are so constituted as to be utterly unable to illustrate. Happy the man who moves through life gathering its suggestive treasures — a ship unloading at the dock, a bird flying in the air, a bevy of boys talking in the street. The use of illustration is a fine point of pulpit science. It may be given the length of a page, or in a sentence. This depends upon the culture of an audience. A highly cultured audience delights in an allusion, but a poorly educated audience have no idea of allusion.

The fifth canon is *Humanity*. Some sermons might as well be preached in the planet Mars as on the earth as for any organic connection they have with life here. The people would never know whether the man ever had a sorrow, or a love, or had even ever been born. It ought to be possible for an acute person that sits in your church for the length of five years to write your biography, though in that time you have never used the word "I." Oh! how some congregations long to be delivered from the boom of the

"I!" Gentlemen, cherish your early home; but your congregations are not specially interested in your ancestors. It is just as insolent to speak about your father if poor, as to speak about him if rich. The true man is to show that he is in contact with the tide of human life, that he is a man of like passions with ourselves. There is not a doctrine of human belief that cannot be stated in terms of human life. The more humanity in a sermon, the more divinity. God is man at his very best.

The sixth canon is *Charity*. There is a place for railing, even bitter railing (read Isa. 44 and Matt. 23). He is a poor creature who cannot be angry; he is a poor preacher who cannot follow Isaiah. But anger is a ricky business, and if the thunder storm has any use, for God's sake let the storm be short! There is one element we would better leave out of our medicine chest — sarcasm. What our people want is not a lash on their back; they want to be comforted.

The seventh canon is *Delivery*. I may cross your opinions here. The question is not whether there are some men who ought to read every word of their sermon, as the missing of a word would be a loss — these are not average men. The question is, whether the average man, having prepared his sermon, ought not to deliver it to the people. They are entitled to a voice in it. There are men who desire to have sermons read, but it is probable that they have sat some time under a stammerer. If a man reads his sermon he loses the immense advantage of enunciation. He must have the eyes of his people. True, there are congregations that can freeze you, and there are congregations that can make a dull preacher eloquent. Some sermons preached have wings — not the preacher's, but the wings of the people. A reader of his sermon has one advantage — it can be read as well to an audience of fifty as fifteen hundred. If not read, the preacher can break down and the people will not know it. The worst thing said about any minister was said to me: "He is always the same." Ah! it is the heights and the hollows that make the great sermon. A deliverer of his sermons has to sacrifice himself, but his people gain.

The last canon is *Intensity*. I think you will agree with me that it is wanting in our day. We might sacrifice a great many scrapes of knowledge, but not this. Curious how we get heated over small matters! I have seen one at white heat over the composition of the Pentateuch. If there are no tears in our eyes — which may not be desired — there should be tears in the heart. The preacher should be like that monk in the grand cathedral who leads his visitors up through the aisles to the inner chapel, and then lifts the curtain and leaves them in the thrilling presence of that masterpiece of the Crucifixion.

### III.

The third lecture of Dr. Watson before the Yale Theological School was delivered to a very large audience. Many were glad to get standing room, and many more reluctantly turned away from the door, being unable to get in. The lecturer is evidently making an additional reputation as a popular speaker.

His subject for his third lecture was,

#### The Problems of Preaching.

It is very useful to devote one shelf in your book-case to Christian biography, both ancient and modern, and refer to their contents from time to time. We may not obtain much inspiration of thought or guidance for work, because conditions of thought and service change for every age, but a good stock of theology is a kind of fly-wheel in our religious life. Of course I need not say that in substance the message of Christianity must always be the same, because it is the gospel of divine love. Sometimes the shape of that message must necessarily change to meet every condition. It was the glory of our Master that His person and life was many-sided. There is the divine spirit which is the spirit of the eternal, and the time spirit which is the spirit of man. Those who have only the divine spirit become ascetic, while those who have the time spirit only, become secular. A man must have the two spirits; he is then what every prophet ought to be — a mediator between God and man. It is impossible to deny in our day that preaching is under critical conditions. There were no controversies in those former days to speak of but that on Calvinism. The great doctrines were generally accepted without contradiction. In those days the ship went out on a little trip in the quiet river, and came safely back. Now we must cross the bar, and every man must go out into the broad Atlantic, and the swell of the ocean must be felt in every sermon. And do not let us deplore that we must go out of sight of land. Man will be hungering to have from you the vision of the eternal. The minister must be fearless and at the same time reverential, and more today than ever baptized into the mind of the Lord Jesus Christ. In the good old times the minister knew what his congregation wanted him to say, and the congregation knew that the minister would say it. There was thus less wear and tear on the nerves, and sometimes, I think, upon the brain also. Today every minister is preaching to living minds and in an invigorating atmosphere where nothing will be taken for granted.

The first problem in preaching I would call *Individuality*. How far is a minister to forget his own individuality and subordinate himself to the general good? He is bound to preach ev-

ery phase of Christian faith and present it to his people in all the views he can think of. No man can teach any doctrine with which his soul has no affinity, nor any truth he himself has not experienced. There was a day when there was one formula for every sermon, and any deviation from it would lay the preacher liable to the charge of quackery. Here is a young preacher, assistant pastor, full of the truth he intends to preach and is occasionally given an opportunity to preach; he consults his chief about his first sermon, and he is advised to preach upon the great evangelical texts, and he falls into despair; but one week as he is called upon, he chances upon the story of the raising of the widow's son. Last year he lost his own father. Straightway his soul is caught by the glorious truth; he can hardly put down fast enough what he wants to say, and he preaches to a responding audience. The next morning six letters lie on his table. The first is from a mother who has been restored from an illness that threatened her life, expressing her thankfulness for the sermon. The second is from a mother whose son has died in a foreign country, grateful for the sympathy she received. Both wish him to call. The third is from a young man who tells him that he photographed his mother, and he has come to the real heart of religion through that mother's life. Another is from a young man who has played the fool, and is now going back home to see his mother. They would like to drop in and see him. The fifth letter is from a "well-wisher" who is amazed that a preacher can speak for thirty minutes and offer nothing but sentiment instead of theology. The last is from a Christian who wonders why no reference was made to conversion with such a theme! Alas! if he had been ten years older, the last two would not have troubled him. He would have kept the first four, the others he would have burned. Why keep the four and throw away the two? Because the first four were positive; some good had been got. The last two got no good at all; put them down as nothing. Such do not trouble us ministers after we are forty years old. He consults his chief, who is sorry the sermon did not conclude with a division into two classes. Then it was explained to him that he might preach as much as pleased on those incidents, provided he brought in the gospel plan of salvation. The chief had followed this plan, and had proved the doctrine of the Trinity from the book of Esther, and that of the Atonement from the book of Ecclesiastes. What is a man to do — whether he is to preach what he ought, or what he wants? I say he is to preach what he wants. If a man is born a St. James, don't make him a St. Paul. Pins are for the water and wings for the air, and although there are amphibious animals, as the swan, is there any man here who would not rather see the swan in the water? What our fathers were anxious about, and what we ought to be also, is the preaching of Christ. It is possible to preach about the sacrifice of Christ and yet never convey the impression that Christ lived.

The next problem we must wrestle with is *Popularity*. Here, too, we find a change of circumstances. There was a day when people were obliged to go to church and were at the minister's mercy. He was a wielder of power and authority among his people. They sat under him, to use the most pathetic phrase. Whether he was prepared or unprepared, it did not matter. Today people go to church, and in increasing numbers, to get something for their religious life. The pulpit must not be coercive, but magnetic. Once the people went to please the preacher; now the preacher often goes into the pulpit with the desire simply (I regret to say) of pleasing the people. Let us recognize that intelligence in every country is rising, and when a man is going to listen to a brother man for thirty minutes, he must have something to say. Life is hurried. Men object to being bored. There is a demand for new sermons. People demand good cooking. The day when they ate thankfully all that was set before them, bad as it might be, has gone by. Our magazines are well dressed, our newspapers attractive. When they come to church they object to a ragged and clumsy sermon. Are they wrong? Should not the Gospel be as well placed before the people as politics? Do not blame the age for wanting live sermons. Our business is to blame ourselves for not furnishing live sermons. There are men who can set out a shop window so tastefully that half the street will go in, where another with an embracement of richness will so bungle and confuse that none are attracted. Many a good man will explain today the reason he is not heard is because he is "sound;" but it would be well to take him aside and kindly explain it is because he is uncouth. Should not a man give out his theme at once, and not make the people wait and wonder for ten minutes what the man is speaking about, and then when found to see no connection between sermon and text? I never would recommend a course of sermons of more than six. If a minister announced that he was going to preach a series of fifty-two sermons on the Epistles to the Ephesians, his congregation would be discouraged in the beginning. Do not seek for wild titles. I have ever doubted the felicity of the title to sermons that an acquaintance of mine proposed, and which he said were productive of much good, on the subject, "The Limbs of the Almighty." There are three things a minister must not do: He must not bring willful eccentricities into the pulpit in the shape of anecdotes and illustrations; he must not introduce vulgar allusions concerning public men; and he must not leave the Gospel and go to

(Continued on Page 16.)

**The Sunday School.****FOURTH QUARTER. LESSON III.**

Sunday, October 18.

1 Kings 4: 28-34.

(Read the whole chapter.)

Rev. W. O. Holway, D. D., U. S. M.

**SOLOMON'S WEALTH AND WISDOM.****I. Preliminary.**

1. **Golden Text:** *Them that honor me I will honor, and they that despise me shall be lightly esteemed.* — 1 Sam. 2: 30.

2. **Date:** B. C. 914-906.3. **Place:** Jerusalem, and the kingdom generally.

4. **Home Readings:** Monday — 1 Kings 4: 28-34. Tuesday — Prov. 8: 12-31, 32-33. Wednesday — Psalms 119: 97-104. Thursday — 1 Cor. 1: 10-31. Friday — Jer. 9: 12-24. Saturday — Dan. 1: 14-19. Sunday — 1 Cor. 1: 1-13.

**II. Introductory.**

Solomon's riches and wisdom, with the prosperity which attended his reign, is the theme of our lesson. Unmolested by wars, undisturbed by fears, the kingdom from Dan to Beersheba rejoiced in the blessings of peace, every man dwelling "safely under his own vine and fig-tree." From Egypt the king imported chariots and horses, and 40,000 of these and 12,000 cavalrymen were stationed at Jerusalem and in the chief cities. For the royal table provision was made daily for about 14,000 persons, the land being divided into twelve districts for the purpose, in charge of officers who served each one month on this duty. These also furnished provender for the horses and "dromedaries." We learn, from other sources, of the grandeur of Solomon's palace of polished marble, with its regal throne of ivory and gold and its railings of carved lions; of the three paradises, or parks, which he caused to be constructed, filled with "pomegranates, precious fruits, henna, spikenard and saffron, calamus and cinnamon, with trees of frankincense, myrrh and aloes, and all the chief spices;" of the water systems which he built — one from the well of Bethlehem — of such marvelous reservoir capacity as to enable Jerusalem subsequently to endure long sieges without exhausting the supply; of the various fortresses and defences which were erected in his reign — in Lebanon, to command the road to Damascus, at Hazor, at Gesser, at Megiddo, at Beth-horon, and especially the new stronghold of Millo for Zion and the new wall built round the capital city; of the wonderful development of domestic and foreign trade — Solomon's ships sailing from the head of the Red Sea to the mouths of the Indus and bringing back the treasures of the East; of the tributes and rich gifts sent annually to Jerusalem by subject kings and chiefs, until silver became "as stones" and was "nothing accounted of;" and "the costly cedar wood superseded the common sycamore hitherto used in the splendid mansions that rose on every hand." And with this splendor of possessions and achievement was bestowed upon Solomon a quality of wisdom "and understanding exceeding much and largeness of heart," such as had hitherto fallen to the lot of no king, and which the sacred narrator compares with "the sand that is on the seashore." None of the children of the East could rival him, and Egypt with all her wisdom could offer no peer. His proverbs reached the number of three thousand, and his songs a thousand and five. Further, he was the first, so far as we know, to give himself to "the scientific study of nature." He discoursed "of trees, from the cedar tree that is in Lebanon to the moss that springs out of the wall;" "of beasts also, and of fowl, and of creeping things and of fishes." Says Geikie: "His capacious intellect could leave no region of knowledge unexplored. Josephus, indeed, expands the list of his attainments and mental achievements to the incredible, for besides an intimate knowledge of all vegetable and animal nature, he adds that he wrote parables on each kind of creature or plant. Nor was even this enough. He was the greatest magician of any age, and could cast out devils at his will. Arabic legend, indeed, makes him understand the languages of beasts and birds; control the genii by a wondrous ring; ride on their wings with lightning speed; make them build cities for him, and in all ways act as his slaves. Josephus contents himself with telling us that incantations, said to have been invented by Solomon for the cure of diseases, and exorcisms for casting out devils, were still in use in Palestine in his day."

**III. Expository.**

25. **Judah and Israel — politically united** for the time, but retaining their separate indi-

viduality. **Dwelt safely — fearing no hostile invasion. Every man under his vine and fig tree.** — "Evidence those of a happy, peaceful and prosperous administration. They were no longer obliged to dwell in fortified cities; they spread themselves over all the country, which they everywhere cultivated; and had always the privilege of eating the fruits of their own labor. In this was typified the spiritual peace, and joy, and holy security of all the faithful subjects of Messiah's kingdom" (Homiletic Commentary). From Dan even to Beersheba — the northern and southern extremities of the land. All the days of Solomon — the golden age of the Jewish monarchy.

26. **Solomon had forty thousand stalls of horses for his chariots.** — "This is one of the passages which make clear the meaning of the Hebrew *suz*, a horse to go in a chariot, and *parash*, a saddle-horse. In 2 Chron. 9: 25, the number of stalls is 4,000, instead of 40,000 as here" (Cambridge Bible). This addition to his army, though precautionary probably, for the purpose of overawing vassal kings, was a palpable transgression of the law of Moses (Deut. 17: 16). **Twelve thousand horsemen — cavalrymen.**

27, 28. **Those officers — referring to the twelve purveyors enumerated in verses 7 to 20 of this chapter, who had each his own district of country from which to supply the royal table for one month. They lacked nothing — R. V., "they let nothing be lacking."** The imperial commissariat was thoroughly and efficiently organized. Barley also and straw for the horses. — "In the East horses are still fed with barley. Hasselquist observes that in the plain of Jericho the Arabs had sown barley for their horses. They are very careful of their straw, which they cut into small bits by an instrument which at the same time threshes out the corn. This chopped straw, with barley, beans, and barley made of bean and barley meal, are what they usually feed their beasts with" (Maillet). **Dromedaries — R. V., "swift steeds."**

Benson reckons twenty-eight thousand pounds of baked bread, and concludes that the number of persons provided for was fifteen thousand. The lists of Oriental courts include many persons, and the provisions are put on record here because Solomon's court surpassed in size and magnificence all rivals. In it were included a harem of one thousand women, thousands of servants, and a great bodyguard. Besides, the families of all court officials were sustained by the king, and payments of salary were often made in provisions. There are similar accounts of expenditure at other Oriental courts. Tavernier reckons the number of sheep daily consumed in the seraglio of the sultan, in his time, at five hundred, besides fowls and other food (Philippson).

29, 30. **God gave Solomon . . . largeness of heart.** — "By this is meant a comprehensive, powerful mind, capable of grasping the knowledge of many and difficult subjects. Poetry, philosophy, natural history in its various branches, he was master of them all" (Lumbey). The "heart" refers to the intellect as well as the affections. As the sand. — His wisdom was as boundless as the sand; the expression was proverbial. Exceeded the wisdom of the children of the east — outranked the Chaldeans and Arabians with their knowledge of astrology and physical science and philosophy. Prof. Rawlinson translates the words for "children of the east" literally, "Bani Kedem," and says they were a distinct nomad tribe, dwelling on the Euphrates, famed for their learning. Job and his three friends probably belonged to them. Pythagoras went to Arabia, it is said, for his philosophy. The "wise man" who visited the infant Christ came from "the east." All the wisdom of Egypt. — "It included magic, geometry, medicine, astronomy, architecture, and a dreamy, mystic philosophy" (Cook).

31, 32. **Wiser than . . . Ethan, etc.** — Only the names of these four sages survive; scholars fail in their efforts to identify them with any known personages. His fame was in all nations — unmatched until the advent of the greater than Solomon." Spake three thousand proverbs. — "Of these many are lost, for the Book of Proverbs contains only 915 verses, and the last two chapters are expressly assigned to other authors" (Geikie). His songs were a thousand and five. — The Septuagint says 5,000. Most of them were probably secular, and therefore were not admitted to the Canon. Certain Psalms — the 72d, 127th, 128th — the Canticles, and Ecclesiastes are attributed to him.

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crystal floor, below which was real water, with a quantity of fish swimming about. Balkis, who had never seen a crystal floor, supposed there was water to be passed through, and therefore slightly lifted her robe, enabling the king to satisfy himself that she had a very neat foot, not at all cloven (Kitto).

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## The Conferences.

### New Hampshire Conference.

#### Manchester District.

Nashua Methodists have recently entertained and been entertained by a quartet of missionary workers—Miss Mabel Hartford, Miss Ruth and Miss Elsie Sites, and Miss Marguerite Wong, the last a native of China. Their addresses were very inspiring and helpful, and aided in forming a proper idea of the beneficial work of Christian missions in heathen lands, and of the heroic sacrifices of the missionaries themselves. Miss Hartford and Miss Wong left Nashua for Vancouver, intending to sail for China on the same steamer that was to convey Li Hung Chang and his party. The Misses Sites are preparing to return ere long to carry on the work in which their sainted father was for many years engaged. The work is moving forward very encouragingly in the Nashua church. The missionary debt collection, July 26, amounted to \$100.

Revival services at Winchester, in charge of Evangelist Gilliam, are to begin early in October. Special preparations are being made, and they are looking for a time of refreshing from the presence of the Lord. Rev. J. H. Trow is a very diligent laborer in this field.

The society at North Chelmsford has put a new coal stove into the parsonage parlor that will add much to the comfort of the pastor and family.

At West Unity a new organ has been put into the church. Rev. G. B. Goodrich, the pastor, is doing excellent work on this charge.

The League convention at Keene, under the presidency of Rev. B. P. Judd, was a splendid success. Quite a good number were present, and all enjoyed it. Rev. T. E. Cramer was elected president of the district.

We had a splendid preachers' meeting at Sunapee. There was a fair attendance of the pastors and some of the district stewards. The program was fully carried out to the profit of preachers and people. Sunapee Methodists cared for us in good style. Last year they thoroughly repaired their audience-room. They have just now completed repairs on the vestry and the church foundations. This gives them one of the neatest and most attractive of churches. Rev. C. W. Taylor is on his fifth year of service with this excellent people. They have been years of much profit.

The loss by death of two beloved pastors such as Rev. W. E. Bennett and Rev. O. S. Danforth is keenly felt on Manchester District. The last ten years of Mr. Bennett's work ending with last spring were in our bounds. Mr. Danforth was once pastor at St. James', Manchester. At the preachers' meeting at Sunapee resolutions expressive of our love and esteem were passed and ordered sent to the bereaved families. How we shall miss these genial, godly men!

We were privileged to spend a few vacation days in the "north country." At Colebrook Rev. W. A. Loyne kindly housed and fed us. Our surprise at the beauty of this "top of the State" we have not yet ceased to express. Fine farms, many excellent houses and barns, good school-houses, but no pastor north of Colebrook. We went to Pittsburgh, that we always supposed was the "jumping-off place," but decided it was a good opening for some consecrated, hard-working young man. Here is quite a little village near the head waters of the Connecticut, a nice church building, but no preaching. This being under the care of Mr. Loyne, he has secured a young man from Canada who is working the field a little. Two or three men ought to be supported north of Colebrook. Our stay at Jefferson was cut short a little, but we did our usual amount of mountain climbing, and only wished for more days and better weather, that we could have gone further. From all reports, the pastors up this way are doing faithful work. We heard the new presiding elder, Rev. G. M. Carl, very highly spoken of, and it is believed that no mistake was made by Bishop Fowler in the selection.

Why may there not be at least five hundred new subscribers to ZION'S HERALD on the district? Let every pastor push the canvas. The larger our list, the more money comes to us for the superannuates. That may be the selfish side; but that is the place many look. The fact is, our people need the paper, and cannot intelligently get along without it. There ought not to be an official member who does not read the HERALD. Begin the work at once!

Rev. W. A. Prosser and family enjoyed a delightful vacation among their friends in Pennsylvania and West Virginia, and now are busily engaged and very happy in their work at Enfield and West Canaan, where their labors are greatly enjoyed by the people. During the pastor's absence the work at West Canaan was continued each Sabbath, Dr. Hall preaching once, Rev. C. A. Reed once, and Mrs. E. H. Thompson, of Lebanon, taking charge of the service two Sabbaths. Seeing their need of Sunday-school books, Mrs. Thompson selected 32 volumes from the Lebanon library and sent them. One day the old melodeon in the chapel was replaced by a cabinet organ that came as the gift of Presiding Elder Norris. For these gifts all the people send their hearty and sincere thanks.

Lebanon started in to repair their parsonage by an expenditure of about \$800. The money came in such sums that they will lay out about \$1,000. The work is nearly completed, and early in October the house will be occupied. The transformation will be so complete that the old house will not be recognizable. It will be an ornament to the street and an honor to the church. Large congregations attend upon the ministrations of Dr. C. E. Hall, and great spiritual as well as temporal success is looked for.

Manchester District Preachers' Meeting assembled for its first session this year at Sunapee, Sept. 21 and 22. The opening service on Monday evening was well attended. The sermon was preached by Rev. T. E. Cramer. After formal organization Tuesday morning, the pastors reported for their respective fields and a hopeful spirit for the fall and winter campaign was manifested. Resolutions relating to the death of Revs. W. E. Bennett and O. S. Danforth were ordered.

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#### Dover District.

This correspondent did not intend to claim Truro, Manchester, as being on Dover District, but only to account for the presiding elder on the first Sunday in October, and asks to be forgiven for the assumption apparent in the form of announcement.

Greenland's pastor writes a very hopeful letter concerning the work there, which has been steadily gaining since camp-meeting, several having united with the society by letter and on probation.

Epping.—Pastor Copp is jubilant over the results of an old-fashioned revival still in progress under the lead of Miss Capt. Hays, of the "Christian Crusaders." A large number of young people are joyously testifying to the bliss of the new life which has come to them, and many who have long been dull in spiritual things have been sharpened for actual service, while backsliders have been reclaimed. The happy pastor, rejoicing in the fullness of this new tide, says this detachment of Crusaders ought to be kept at work indefinitely on Dover District.

### N. E. Southern Conference.

#### Providence District.

**Central Falls.**—Special services in commemoration of the thirtieth anniversary of the organization of the Sunday-school were held, Sept. 13-16. The church was tastefully decorated for the occasion. On three sides of the audience-room in festoons of bunting were tablets bearing the names of the superintendents of the school and the years of their service. They are: James Sweet, George H. Dalton, Aaron Chambers, Rowland H. Fry, Henry C. Perry, Henry McLaw, John A. Blackburn, William A. Haskins, Thomas Robbins and James T. Smith. The Sunday services consisted of special exercises during the usual Sunday-school hour. A history of the organization and growth of the school was read by the superintendent. Addresses were delivered by former superintendents and by the pastor, Rev. L. G. Horton. In the evening Mr. Horton delivered an interesting address on Philip Embury, after whom the church is named. On Wednesday evening a reunion of past and present members and pastors took place. Music was furnished by Sharples Orchestra and addresses were delivered by Rev. and Mrs. G. M. Hamlen, Rev. S. M. Hale and Mr. A. J. Nickerson. A social hour followed. Embury Church is enjoying prosperity under the wise leadership of its popular pastor, Rev. Lyman G. Horton.

**Portsmouth.**—Congregations have been large during the summer. Rev. J. N. Geisler has remained at his post during the usual vacation season, but has now taken a short trip to his old home in Illinois. The Epworth League continues helpful and popular and is gathering in many of the young people of the place. All the benevolent collections except two have been taken and show an advance over last year. A concert was recently given by the "Chace Family" under the direction of Mrs. J. A. Abbott, of Taunton, and \$53 of the receipts were given to the M. E. Church. Finances are in good condition and a revival spirit prevails.

**Mount Pleasant, Providence.**—Pastor Lockwood reports 30 forward for prayer Sunday evening, Sept. 13. The open-air services at Centerville in the town of North Providence will probably result in the organization of a Methodist Episcopal Church at that place.

**Matherston St.**—The dedicatory services have been postponed until Nov. 15-22. The new church is a model of beauty and convenience.

**Woman's Home Missionary Society.**—A Reunion of the Methodist Women of Providence was held Monday, Sept. 21, in connection with the quarterly meeting of the Providence auxiliary of this Society. A business meeting was held in the afternoon, and supper and social hour from 5:30 to 7:30, after which an address of rare interest and power was delivered by Mrs. May Leonard Woodruff. The exercises were held in the Chestnut St. Church. There was a good attendance, and much interest in the work for the coming season was manifested.

**Providence Social Union.**—The autumn meeting will be held Wednesday evening, Oct. 7. It will be a meeting of members, and the annual election of officers will take place.

**Providence Preachers' Meeting.**—Twenty-six ministers were present at the first meeting after the summer vacation, held Monday, Sept. 14. The relation of "Vacation Experience" was the theme, and proved both interesting and instructive. On Monday, Sept. 21, Rev. G. W. Anderson gave a paper on "The Problem of Reaching the Masses." The election of officer for the quarter resulted in the choice of Rev. J. M. Taber, president; Revs. J. H. Nutting, H. B. Cady and C. W. Holden, vice-presidents; Rev. J. S. Bridgford, secretary and treasurer; and Revs. J. A. L. Rich, F. J. Hollansbee, C. H. Ewer, business committee.

Rev. George W. Anderson supplied the pulpit of the First Presbyterian Church, Harris Avenue, during the month of September.

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Our pastors will do well to call the attention of their people to the generous offer of the publisher of ZION'S HERALD. The great "Bible offer" will be especially attractive to those desiring a "Teacher's Bible, and also to many who wish to secure a suitable Christmas present for their friends. The HERALD is a most valuable aid to the pastor in every department of his work, as it helps to make intelligent Methodists. The readers of the HERALD are almost without exception the most loyal and active of our church membership. Added to the "Bible offer" the fact that fifteen months is offered for a year's subscription makes this an exceptionally good time for securing names. Send for a bundle of sample copies, push the canvass, and thus help yourselves and be the means of bringing blessing to others.

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for his business ability, which he continued to exercise up to a few days before death. For many years he has been a member and steward of the church. Hon. N. W. Flak, the newly-elected Lieutenant-Governor of the State, is a resident of the lake, and an active and generous worker of the congregation in the M. E. Church.

Stow. — Meetings are held on Sunday at the Parsonage by Rev. Mr. Burnham.

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Waterbury. — The St. Albans District Epworth League held its seventh annual convention, Sept. 16 and 17. Excellent weather and a fair attendance of delegates were good features. The church was tastefully decorated. Many helpful suggestions for work in Christ's service were offered. Cottage prayer-meetings were emphasized. Interesting papers on spiritual work were read. Other helpful papers were presented, and work among the different departments was discussed. Rev. L. P. Tucker, president of the Conference League, was chief speaker in the evening. Excellent papers were read Thursday morning: "A Consecrated Pen," by Rev. W. M. Newton; "Saved to Serve," by Mrs. C. F. Lamphere, of Bakerfield; "The Epworthian and His Story," by Miss Grace Colcord, of Richford. A consecration service was led by Rev. L. O. Shurburne. The following officers were chosen: President, Mark H. Moody, of Waterbury; vice-president, A. M. Aseltine, of Esopus Falls,

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Mrs. A. R. Campbell, of Morrisville, Charles A. Coburn, of W. Enosburgh, Mrs. Geo. Scott, of Bakersfield; secretary, E. F. Harvey, of St. Albans; treasurer, H. Waite, of Morrisville. D.

### Maine Conference.

#### Lewiston District.

Berlin, N. H.—It is due our Conference that they should learn some facts concerning this charge. This is a town of nearly 7,000 people, largely Catholic, and until last March the Methodist Episcopal Church was the only evangelical denomination in the southern part of the place. The Baptists have since then started an enterprise, so that our congregations at first suffered numerically. This is acknowledged to be the most peculiar town in New Hampshire. We have, however, pressed on. Our own people have paid liberally on the church debt. In June, 7 adults and 4 children were baptized. The Children's Day collection was doubled from last year (under the same pastor). Ten have started in the Christian life since Jan. 1, 1896. Some of these have moved away to other towns. The membership is now about fifty. They paid \$5, July 26, toward the missionary debt liquidation. Seven of the best workers have removed from town since January, but their places have been mostly filled by new comers. It is far more difficult to advance in a town of this character than in an old place, everything tends so much to the superficial. In spite of the fact that a Baptist church now holds regular services within three minutes' walk of the Methodist church, the record for Sunday, Sept. 20, was as follows: Morning service, 60; Sunday-school, 33; Epworth League, 25; evening service, 70; prayer-meeting Tuesday, Sept. 15, 22; class-meeting, Sept. 15, 14. The morning attendance would be from 80 to 100 were not so many of our people forced to work on Sunday. I say "forced;" they must either work or leave. Happy relations continue between the people and the pastor, Rev. F. C. Potter, and only his ill health will prevent his desiring to remain with this people as long as would be possible. In spite of his very poor health at times, he has not been absent from his pulpit on account of sickness at any morning service since coming to the charge, and only from two evening services.

#### Augusta District.

North Anson Camp-meeting.—This meeting was held from Aug. 17 to 24. The attendance was good considering the fact that it rained about half the time. The spiritual interest was most excellent, and the meeting was pronounced by many who have been in attendance for years to have been the best ever held on the grounds. The following brethren preached: Revs. Joseph Moulton, F. C. Norcross, W. Lermond, O. S. Pillsbury, H. E. Froboess, J. M. Frost, W. C. Wentworth, J. R. Clifford, J. M. Buffum, I. T. Johnson, and W. T. Chatman. The following preachers were present and took part in the services: Revs. C. A. Laughton, A. S. Staples, U. Purinton, and Alpha Turner. The singing, which was grand, was under the direction of J. N. Smith, of Skowhegan. Mrs. I. T. Johnson and Mrs. Abby Lawrence assisted the chorus choir, singing "with the spirit and with the understanding also." Rev. I. T. Johnson led most of the altar services, which were seasons of power. The old doctrines of Methodism—justification and entire sanctification—were emphasized, and had the old fathers of Methodism been permitted to look in upon the scene, they would have felt much at home in our midst, both in listening to the preaching of the Word and to the testimonies given. As the presiding elder, Rev. J. H. Lapham, had two other camp-meetings to care for, this meeting was placed under the direction of Rev. B. C. Wentworth, of Skowhegan. B. C. W.

### East Maine Conference.

#### Bucksport District.

In my report of the services on East Machias camp-ground I noticed that I neglected to mention one matter that in justice to the children, as well as to the originator of the idea, Mrs. C. E. Tinling, ought to be noticed through the columns of the HERALD. On Friday afternoon, at the close of the children's service, the presiding elder was called to the stand, and while surrounded by more than forty bright, beaming faces (because they were going to surprise the elder) he was presented by Miss Anna Bell Jones, in behalf of the District Junior League, with a purse of money for the purchase of a handsome silver cup for his baby boy. We take this opportunity to thank those who had a part in the gift, and also to tell them that the money has been used as they directed, and that the pretty cup will bear the following inscription: "B. W. N. from Dist. J. L. 1896" (Bela Winslow Norton, from District Junior League, 1896).

Orrington.—Sept. 20, 10 were received into full connection at this place. Rev. J. E. Lombard and his band of workers are toiling faithfully on in the Master's name and are hopeful of victory.

Penobscot.—Under date of Sept. 21 the pastor writes: "Have succeeded in raising \$115 toward repairing the church at the Bay, which was

We hear a great deal about purifying the blood. The way to purify it is to enrich it. Blood is not a simple fluid like water. It is made up of minute bodies and when these are deficient, the blood lacks the life-giving principle. Scott's Emulsion is not a mere blood purifier. It actually increases the number of the red corpuscles in the blood and changes unhealthy action into health.

If you want to learn more of it we have a book, which tells the story in simple words.

SCOTT & BOWNE, Chemists, New York.

struck by lightning several weeks ago. The prospect is good for raising full amount necessary, so that the work will be done and no debt left on the society. Baptized 3 and received the same into full relation in the church yesterday. Special meetings at Leach District beginning tomorrow night. The outlook is good for salvation."

Cutler.—Revival services have been held on this charge for the last three weeks and a good degree of interest is manifested. Six persons have sought and found the Lord. The pastor is assisted by Miss Fell, of Waltham, Mass.

South Orrington.—On Monday, Sept. 26, the church edifice at this place had a very narrow escape from destruction by fire. A barn only a few rods distant was burned, and several times the church was on fire by the sparks from the burning building. It was only by the heroic work of the citizens that it was saved. This building has come near destruction twice within a year, the first instance being a gale by which the spire was blown through the roof, doing quite an amount of damage.

Bucksport.—The pastor reports one conversion and 3 received on probation since our last report. A very thorough canvass is being made for the benevolences, and notwithstanding the hard times, the pastor is hopeful that the full apportionment will be raised. The work at the Seminary is moving well. At the opening of the term there was a very much smaller number of students than usual, but as there have been arrivals every week the numbers now compare quite favorably with other years. A good degree of interest is manifested in the religious work; eleven have already manifested a desire to lead Christian lives and taken the first step toward the kingdom.

Bar Harbor.—Rev. R. J. Wyckoff, who was appointed to this charge at the last session of Conference, resigned his work in the early summer, and is now stationed at Mt. Auburn, Cincinnati. It was a pretty hard thing for the society at this place to give him up, but we were very fortunate in securing Rev. Charles B. Allen, of the New England Southern Conference, who has taken up the work with every indication of success. Through the persistent efforts of pastors and the society at this place, and the kindness of friends, the debt of \$5,000 that was upon the church edifice one year ago has been reduced to \$1,000. Earnest efforts are now being put forth to have the last dollar raised by Nov. 23, so that a grand Thanksgiving service may be held on the last Thursday of that month. We are hopeful that this whole burden will be raised and a deserving society be put in a condition where it can do a grand work for the Master. All may not realize it, but it is true nevertheless, that there are scores of young men and women from all parts of eastern Maine as well as from other places, who find a church home while at Bar Harbor with this society. It is the earnest desire of the church to make all feel at home while with them, and have the burdensome church debt out of the way. Reader, will you not help us raise the last of this debt, and so cheer the heart of a struggling people and help them to get in a position where they can do better work for the Master? Can you not make a thank-offering to the Lord and let the amount go toward liquidating this debt? You can forward your offering—be it large or small—to either Rev. C. B. Allen, Bar Harbor, or Rev. H. W. Norton, Bucksport.

Calais, Knight Memorial.—In a recent communication the pastor writes: "Had a good day on Sunday. Two were forward for prayers in the evening. Our church at Bog Brook will be ready for dedication some time in October, I think." This will be a very neat and convenient building, well adapted to the wants of the people in that locality.

#### Rockland District.

Revival Roll-call.—District Evangelist Frank H. Jones began his work at Benton, Sept. 12. There have been thirty conversions, several reclaimed, a quickened and enthusiastic church, and the whole community awakened.—Pastor Price has had six converted and a general quickening at South Dresden.—Rev. M. S. Preble has opened work at Windsor Neck with promise of success.—Rev. L. G. March is holding a series of meetings at Chelsea.—Pastor Garland has begun the siege at Westport with a good general interest. W. W. O.

### New England Conference.

Boston Preachers' Meeting.—The session, Oct. 5, was held in the chapel of St. Mark's Church, Brookline. Rev. W. L. and Mrs. Haven were delightful hosts. Rev. W. J. Heath presided. "The Church in its Relation to Commercial Life," was the theme of Dr. E. M. Taylor's address. He said: "The church historically considered is both father and mother to the present day commercial interests." By striking statistics of church membership and of missionary results he showed that if anything can be called a success it is the church. The demands of social life and the intense competition in business keep the masses from the churches. The speaker mentioned the disengagement with which the business world estimates the Christian ministry. The world needs a new Luther to boldly denounce the trusts which are impoverishing and ruining many an honest man.

Rev. Geo. S. Buttars spoke upon "The Relation of the Church to the Social Life." His relations scripturally were shown by apt quotations from the Bible. Its illustration in actual life was given. No honest man is satisfied with the work the church is doing. The fault has not been with the truth, but with our interpretation of it. A wrong idea of sainthood has obtained. We have too often asked, "How do you feel?" A dangerous heresy abroad is that we must not expect much success in the church's preaching of the Gospel. The church is gloriously trying to do God's work and success

at the completion of the edifice.

Next Monday there will be memorial services for the late Rev. A. F. Herrick and Dr. N. D. George. Rev. Dr. G. F. Eaton and Rev. Elias

Hodge will speak upon the former, and Rev. Dr. Sherman upon the latter.

#### South District.

Tremont St., Boston.—Sunday, Oct. 4, was an interesting day. In the morning the pastor, Rev. J. D. Pickles, baptized 2 adults, received into full connection 17, and 7 by letter. In the evening the Epworth League held its annual installation of officers, Rev. Merritt C. Beale, of Roslindale, giving a most stimulating and instructive address.

Hyde Park.—On Sunday, Oct. 4, the pastor, Rev. F. T. Pomeroy, baptized 8 persons, and received 15 into full membership from probation, and 4 by letter.

Franklin.—The Epworth League here has had a good work this last year. It is nearly an ideal League. The following officers have recently been elected: Elsie V. Conant, president; Elvira Bright, Emma Engren, Charles Prince, Lottie Waterman, vice-presidents; Frank Willard, secretary; Jennie Hutchinson, treasurer. The pastor and his wife, Rev. and Mrs. W. S. Jagger, are making a heroic effort to rid the church of the heavy debt that rests upon it.

Worcester, Trinity.—Holly Sunday drew out a good attendance, and the chief address was made by Mr. Andrew W. Edson, of the State Board of Education. In this church the various organizations among the young people are in a healthful condition, as is evidenced by the numbers gathering at the meetings of the League, Light-Bearers, etc. At a recent meeting of the Woman's Home Missionary Society at the home of Mrs. Wm. S. Clark, there was music with an address by Mrs. S. B. Potter, of Springfield, Ill. Mrs. Cornelia Whipple, superintendent of the Girls' Mission Band, has recently had a very appreciative reception at the hands of her friends. The death of Charles F. Green, Oct. 1, will long be recalled as a sad blow to this church. For many years he has been one of the most loved and respected men in our midst.

Grace.—This church has recently been enjoying a delightful visit from M. L. Jacobs, now of Pasadena, Cal., but formerly of Grace, and everybody thought he had come East just to see his old friends, when he surprised all by going up to the town of Upton and marrying the widow of Adam Wheeler, also once of this church. Every one applauds his taste—but then it was so sudden! With his bride he has returned to his Western home. Oct. 1, the official board gave a supper to all the church, and a large party was drawn together by the means. Remarks were made by present and past members of the board, while the younger represent-

tives had a most delightful game of romp. Not for many a day has Grace felt so said as when on Thursday, Oct. 1, the death of Mrs. Lizzie C. Roath was announced. From the beginning of this church she has been one of the most active members, and for many years she has had charge of the infant department in the Sunday-school. Under her care almost all the younger members of the church have passed. Her like cannot be found again.

Lawell St.—Dr. Mansfield has observed what has grown to be an established custom at this church—Old People's Day. There is no abatement in the interest. George H. Ellinwood is to be the new president of the League, and Mrs. M. M. Townsend will continue her presidency of the Woman's Home Missionary Society, an office she has already held twelve years. This society is maintaining a girl in school in India.

Coral St.—Rev. H. P. Rankin is entertaining Rev. M. M. Ponton, now of Arkansas, but a graduate of the Boston Theological School. He is North in behalf of the colored people of the South.

Lake View.—Here have been begun a series of entertainments which will continue at intervals through the season. The first had a half-hour with Alice and Phoebe Cary—a most valuable exercise.

Swedes.—The next meeting of the Social Union, Oct. 13, will be with the Thomas St. society. This will be our first assembling with these brethren, and without doubt there will be a very large attendance.

Our Paper.—Very likely every reader of this letter is already a subscriber to ZION'S HERALD, but if, by any chance, one non-subscriber should glance at these lines, I hope he will realize the desirability of assisting in maintaining the organ of Methodism in New England. For my own part, I cannot fathom the peculiarities of the man who can belong to an organization and yet care so little as to its history and daily progress.

QUIS.

#### North District.

Oakdale.—On the evening of Sept. 27, a large union mass temperance meeting was held in the very spacious vestry of the Roman Catholic Church at West Boylston, Father Campau, pastor. It was addressed by Rev. Alfred Noon, secretary of the Massachusetts Total Abstinence Society. The large audience of ladies and gentlemen seemed deeply interested in Dr. Noon's very able and eloquent address, devoted to setting forth the encouragements to temperance effort derived from the present situation of the cause. School Superintendent Pitman, an indefatigable temperance worker, presided. Father Campau, to whose earnest and enthu-

## Wet Medicine vs. Dry Air.

Liquid remedies intended for use in the air passages should be avoided. The mucous membrane is too delicate for such treatment; besides, air is the only thing nature intended should enter the breathing organs. Did you ever get a drop of liquid in the windpipe? Nature instantly rebelled and threw it out. This proves that no liquids can enter the bronchial track, and that vapors, sprays, douches and atomizers are positively dangerous.

## Common Colds vs. Hyomei.

In using BOOTH'S HYOMEI POCKET INHALER you breathe AIR impregnated with the aromatic, healing principle of "HYOMEI" and you break up a common cold over night. This is the famous Australian "Dry-Air" treatment of Asthma, Catarrh, Bronchitis, and all diseases of the nose, throat and lungs. It "CURES BY INHALATION."



Port Ewen, N. Y., Sept. 3, 1896.  
I find Hyomei a preventative of colds, to which I am easily subject, and which are very stubborn. I have not had one since using Hyomei, which is an inexpensive relief, for they interfered sadly with my appetite.

(Rev.) B. C. LIPPINCOTT.

Inglewood, Cal., Sept. 16, 1896.  
Will you please put Hyomei on sale in Los Angeles City? We cannot keep house without the remedy.

A. J. COMPTON, M. D.

I cannot say enough in praise of Booth's Hyomei Pocket Inhaler. I never had a cold now and I always had one before I used it. I had lost my voice so that I could not sing at all; but now I sing as well as I did.

(Miss) M. C. LANFAL.

Ohio Soldiers and Sailors Home, Erie County, Ohio, Sept. 1, 1896.  
Soon after I commenced to use the Inhaler and Hyomei, my voice recovered entirely. The next winter, however, another cold came on, but my voice was improved to a degree that with gladness I discarded ear drums, and was never so happy as when I could again hear the conversation of my friends without the aid of artificial appliances.

E. E. STEWART, Sergt. Battalion A.

San Diego, Cal., May 27, 1896.  
Your Pocket Inhaler has shown itself a record breaker in breaking off and stopping colds this year.

(Rev.) C. W. MAGGART.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, when saturated with Hyomei, is inhaled at the mouth, and, after premeating the minute air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, public speakers, and thousands who have been helped and cured.

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Bishop Taylor embarking for Africa, June 29, 1896 (from a photograph).



## Our Book Table.

*Evolution or Creation. A Critical Review of the Scientific and Scriptural Theories of Creation and Certain Related Subjects.* By Luther T. Townsend, D. D. New York: Fleming H. Revell Company. Price, \$1.50.

Professor Townsend, already widely and favorably known as an eloquent preacher and as the author of "Credo," "Bible Theology and Modern Thought," and other books, has made an extended and careful study of the questions in debate between naturalistic evolution and revealed religion. The subject is not new to him; his first book was a popular presentation of the same line of thought. Through all the intervening years he has continued his studies, and now, after a careful re-survey of the whole field, he finds himself prepared to maintain his former positions. He holds to the Bible rather than to the teaching of science, falsely so called. He adheres to the old, not because it is old, but because he finds it true. The books of nature and revelation both contain the word of God; and, when fully interpreted, their contents will harmonize. Until something better than naturalistic evolution can be presented, it behoves us to abide by our older findings about creation in the Bible.

The fourteen chapters of the book are charged with important truth, and written in the author's luminous style. The grace of his rhetoric never conceals the line of thought. He begins with the appearance of man on earth, and endeavors to find out how he happened to get here and how he got on after his advent to our planet. The book was prepared for plain people who may find themselves interested in the general subject, or who may be perplexed by theories advocated by a class of scientific men. The aim of philosophy and science as well as the Bible is to settle the questions as to the origin, mission and destination of the human race. Our author does not attempt to canvass the entire field; he contents himself rather with an examination of the question of man's origin. How came man to be here at first? Prof. Townsend adheres to the plain and simple view we had gained from the Bible of a Divine creation, while evolution claims that he came by way of inferior animal life without the aid of Divine skill and power. Here is the root of the difficulty the author attempts to remove. Was man created by Divine power, or was he evolved from an inferior animal? This is the question which has been long in debate between science and the Bible. Is the solution offered by naturalism at all satisfactory? Dr. Townsend thinks not, and goes on to show reason why it is not.

This book is, no doubt, the author's best. His investigations have been careful and long continued; the matter of the volume has been thoroughly sifted and organized; and the result is expressed with his accustomed clearness and charm of style.

*The Creed and The Prayer.* By J. Wesley Johnston, D. D. With an Introduction by Rev. William V. Kelly, D. D. New York: Eaton & Mains. Price, \$1.50.

Dr. Johnston usually has something to say in the pulpit, and he knows how to say it in a terse, nervous and elegant way. His themes are select, and his expositions afford both light and inspiration. Care and exactness of statement have no tendency to check the preacher's glow of feeling and earnestness of manner. In this volume on "The Creed and The Prayer," he touches the great themes of redemption in a clear, practical and impressive manner. He opens the truth; he shows its excellence and coherence, while at the same time bringing into view its practical relations with the life of to-day. The chapters of this book are really brief and suggestive sermons delivered to his people on Sunday evenings. Of these there are fourteen on the Creed, and seven on the Prayer. Each contains a doctrine with its bearings upon the practical duties of ordinary life. We usually think of the Creed and the Prayer as presenting well-worn and dry themes, but Dr. Johnston has contrived to invest them with freshness and interest. The truth glowed in the delivery, and the volume will afford the best of reading for the young, the advanced, and the mature Christian alike. There have been many expositions of the Creed and the Prayer; very few of them are so well adapted to the tastes of the ordinary reader as this. The publication of these admirable discourses places the Methodist public under obligations to the preacher and to the Book Room.

*The Paladins of Edwin the Great.* By Sir Clements R. Markham, K. C. B. New York: Macmillan Company, 65 Fifth Ave. Price, \$1.50.

Edwin, King of Northumbria, was born 558 A. D., and died in 633. His brother-in-law, Ethelred, usurped the throne of Deira, and united the two kingdoms under the name of Northumbria. Of those early days of the heptarchy we know little. The chroniclers give here and there a date and an incident. In 617 Edwin came to the throne. In recording the incidents of his reign Bede is unusually full and graphic. The author of this volume, from the fragments of Bede, makes a glowing picture of the time. We see England, the condition of the people, and the life of the kings and paladins. A Greek slave merchant makes a raid into the country about York and carries off a group of a half-dozen boys, one of them the son of a king. They are taken to Rome and sold in the slave market, whence they are carried to Constantinople and the East. The story affords scope for description of the condition in Rome, Ravenna, Constantinople and Persia. We hardly know where to find another such graphic picture of the world in that age — certainly in

so small a compass and in language open to the ordinary reader. The story is full of interest and instruction. The author touches the dry facts of the chronicler with the color and glow of the historical painter; he is true at once to the facts of history and to the laws of art.

*Old Colony Days.* By Mary Alden Ward. Boston: Roberts Brothers.

This volume contains a series of biographical sketches of the early men of the colonies of Plymouth and Massachusetts Bay. The outlines are neat, clear, and admirably filled with curious incidents and pictures of rural life in the colonies. A leading figure is that of William Bradford. Simple in his tastes and habits, he yet had the advantage of a liberal education, and was a born leader of the people. Besides several brochures, he left a MS. history of the colony, which was the first bit of historical writing on the continent. The MS. copy was given in 1705 to the Prince Library in Boston. In the Revolution the Old South was occupied by British soldiers, and the MS. disappeared, as was supposed, for kindling material. The soldier, instead of burning the MS., took it to England, and it found its way into the Fulham Library of the Bishop of London. In 1855 it was rediscovered and published by the Massachusetts Historical Society. The author has a fine chapter on the "Early Autocrat of New England." The real autocrat of the Colonies was the Puritan preacher. Such men as Cotton and Increase Mather, John Cotton, Francis Higginson, and Nathaniel Ward, of Ipswich, were among the great lords of the little state.

*Love in Old Closets, and Other Stories.* By H. C. Bunner. Illustrated by W. T. Smedley, Orson Lowell, and André Castaigne. New York: Charles Scribner's Sons. Price, \$1.50.

This volume, substantially bound in red buckram, contains seven of the late H. C. Bunner's stories. They are representative expressions of his genius and taste. He writes under such titles as, "Love in Old Closets," "Crazy Wife's Ship," "French for a Fortnight," "The Red Silk Handkerchief," and "Our Aromatic Uncle." Mr. Bunner had a field of his own. He saw the humor, the lessons of wisdom, and the inspiration, in the human nature under the average hat or coat, or in the dilapidated attire. His recent death has drawn attention anew to his inimitable work.

*Through Swamp and Glade: A Tale of the Seminole War.* By Kirk Munroe. Illustrated by Victor Ferard. New York: Charles Scribner's Sons. Price, \$1.50.

Kirk Munroe is a master in the art of fiction. He uses glowing colors, and is a favorite with the young. He knows how to color essential fact by aid of the imagination. This story of Coocoocoochee is, in its leading incidents, true to the facts of history. The war, in which this is a side exhibition, lasted from 1835 to 1842, and abounded in strange and thrilling incidents, of which the story here told is one. Civilized Americans drove the Seminoles from the swamps and glades which had been their home for generations to reservations west of the Mississippi. A remnant fled to an almost inaccessible island in the Big Cypress swamp. They remained undisturbed for a season, but the foot-steps of the adventurer and land-grabber were at length heard, and they bade the copper people move on and give place to their betters. The book affords a picture of the Indian life of the South, and of the condition of things when the whites encroached upon the red man's patrimony. Joshua R. Giddings told the story of this long war, which cost the nation more than \$40,000,000. It is a wonderful tale, recounting the incidents of the war and the deportation to the Indian Territory. Munroe selects a single incident in the great movement and describes it more in detail. It is a book the young will not fail to appreciate.

*Nature and Christ: A Revelation of the Unseen.* By Joseph Agar Beet, D. D. New York: Eaton & Mains. Price, 75 cents.

This volume contains a series of eight lectures delivered before the Summer School of Theology at Ocean Grove in 1896. The author deals with the great questions of the age in debate between naturalism and supernaturalism. Specific lines in the debate are traced, and the results thus far attained are given. He opens with marking distinctly the differences between religion and theology. This is followed by "The Universal Revelation in Nature," "The Historical Revelation in Christ," "The Gospel of Pardon," and "The Supernatural Claims of Christ." The attestation of Christianity is both outward and inward. The results in relation to the Bible, the church and the Christian life, are clearly and handsomely summed up in the final lecture. The book is a popular treatment of a profound subject. The author's line of thought is clear, and his language open to the mind of the ordinary reader.

*The Tyne Folk.* By Joseph Parker. New York: Fleming H. Revell Company. Price, 75 cents.

Though a small country compared with America, England contains several types of people. Cornwall, Sussex, Kent and Yorkshire each has its type. Central and Southern England has been most written up, but the Tyne folk present types as worthy of being described and preserved as any in the island. The volume contains eleven sketches, in which the author gives some of the main characteristics of the people. Joseph Parker is himself a Tynesider, and those who know him claim to find in these sketches much that is autobiographic. In writing of the people among whom he grew up, he necessarily presents pictures of his own life. The stories are idyllic — views of the plain people in their every-day attire and amid the common incidents of life. They are drawn in a strong and racy style — real people standing

forth with strength and shrewd sense, with warmth of heart and resolute purpose, true descendants of the engle folk who conquered and appropriated the north of England.

## Flagazines.

To many thoughtful readers of *Scribner's Magazine* the article of E. L. Godkin in the October number on "The Expenditure of Rich Men" will be most suggestive. The new rich, destitute of true taste, are the dandy, while the old wealth, even in aristocratic Europe, is modest and reserved. W. C. Brownell has a suggestive and appreciative criticism on "The Sculpture of Olin Warner." Francis V. Greene considers in a critical way "The Government of the Greater New York." "In the Wine Cellar" is one of the late H. C. Bunner's sketches. "On the Trail of Don Quixote," by August F. Jacobi, reaches a third instalment. Mary Gay Humphreys has a bright paper on "The New York Working-Girl." Everything in the number is readable, and the variety is sufficient to hold attention to the end. (Charles Scribner's Sons: New York.)

The *Arena* is always bright, bold and radical. The editor and his contributors usually have something to say, and are never afraid to say it in plain English. The October number has a full list of articles. The silver boom is naturally to the front. The frontispiece is a portrait of George Fred Williams, with an appreciative criticism of his speech by the editor. Senator J. T. Morgan makes a plea for "Silver — A Money Metal;" Senator Jones tells "What the Remonetization of Silver would Do for the Republic;" and Prof. Parsons, of Boston University, contributes "Free Silver vs. Free Gold." Rev. J. H. Mueller makes a plea for our missionaries against the unjust criticism of some trayers. Rev. G. D. Coleman writes of "The Religion of Jesus in its Relation to Christianity and Reforms." "The Land Question in Prince Edward Island" is treated with care and ability by J. H. Hastam. Few numbers of this magazine have been more full and timely. (Arena Publishing Co.: Boston.)

The *Missionary Review* for October comes with a well-laden table of contents. Rev. Samuel G. Wilson tells of "Gospel Work in Persia." Rev. S. M. Zwemer describes "The Star Worshipers of Mesopotamia." Prof. G. Godet gives some account of "Russian Stundists." Rev. John Rutherford notices "The Malabar Syrians." Richard Davey writes of "Mohammedan Worship." There are fresh things in the "Field of Monthly Survey" and in the "Editorial Departments." In keeping up in the mission department, the pastor and intelligent layman will find this Review an important source of information. (Funk & Wagnalls: New York.)

The *Biblical World* for September opens with a biographical and appreciative sketch of Prof. Bernhard Weiss of Konigsberg, by Prof. James Hardy Ropes, of Chicago University. Weiss has earned fame as a writer of text-books as well as a professor of New Testament exegesis. Dr. Chamberlin discusses "The Problem of Suffering." Merwin-Marie Snell treats "The Nature and Scope of the Science of Comparative Religion." Dr. Moxom shows "How the Bible should be Studied in the Sunday-school." Prof. Edward Capps gives some of the results of "Recent Excavations at Corinth." The articles are all fresh and well-written, and cannot fail to be appreciated by Christian students. (The University of Chicago Press.)

The *Methodist Magazine and Review* for October contains an excellent list of contributions. The leader is a patriotic article on Australia, "The Greater Britain of the Southern Seas." Bishop Vincent has a valuable paper on the true site of Calvary and the tomb of Joseph. "Memories of the Bay of Naples" gives, in text and illustration, the expanse of water containing the beautiful island of Capri. C. A. Chant tells of "James Russell Lowell and the Biglow Papers." John Nelson, the Yorkshire Mason, is sketched by the editor. Francis H. Wallace,



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D. D., has a second paper on "Catharine of Siena." Dr. James Mudge provides a valuable article on the founders of primitive Methodism. E. S. Orr gives a sketch of the first Methodist preacher in Canada. "True Emphasis in Religion" is by the late Principal Nelles. (William Briggs: Toronto.)

Frank Leslie's Popular Monthly for October is rich in the variety and character of its articles. A colored portrait of General Grant forms the frontispiece. A second frontispiece is Eaton's "Meeting of Generals Grant and Lee at McLean's House, Appomattox Court House." Arthur Hornblow opens with "The Road to the Stage." Gen. Horatio C. King follows in an account of "General Lee's Last Campaign." We have a touch of English rural life in "Eaton Hall," an old English family seat near Chester. "The Land of Tomorrow," by Edith Sessions Tupper, is an illustrated sketch of the condition and possibilities of New Mexico. The same writer follows with the first instalment of a serial, "Father John." "The United States Revenue Cutter Service," and "The Art Student at Munich," are notable articles both for the text and illustrations. Senator Stewart has a campaign article on "The Free Silver Issue." He gives the silver fallacy in a plausible form. (Frank Leslie: 42 Bond St., New York.)



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## Obituaries.

**Clark.** — Mrs. Laura A. Clark, of Bath, Me., died suddenly at the home of her daughter, Mrs. W. G. Webber, Saturday morning, Sept. 5, 1896, at the age of 73 years.

Mrs. Clark was born in Chesterville, Me., and was the widow of Gustavus Clark, of Rockfield. Many a Methodist will recall their pleasant home at Kent's Hill. After the death of her husband she went to Bath, and there for twenty years found one of the pleasantest of homes with Dr. Webber and family. During these years she was a faithful attendant and devoted member of Wesley Church. Although unable to hear a word of sermon or prayer, her sweet face and devout spirit were a constant inspiration to the preacher. Every one who met her loved her, and hundreds lament her death; but her pure life among us and her positive Christian experience and testimony during her last illness assure us that our loss is her eternal gain, and that while we are mourning on earth she is rejoicing in heaven.

The funeral was held at her home, Sept. 8, and at her request the services were conducted by Rev. Albert A. Lewis, of Saco. The large number present and the many beautiful floral gifts testified to the esteem in which she was held. The interment was in Oak Grove Cemetery, Bath, by the side of a much-loved daughter, Emma O. Clark.

**Stover.** — Mrs. Josephine M. Stover, only child of Captain and Mrs. George Nicholas, and wife of E. B. Stover, was born in Bucksport, Maine, June 16, 1845, and died in the same town Aug. 7, 1896.

At the age of fourteen she united with the Franklin St. M. E. Church, during the pastorate of Rev. W. O. Holway, D. D., Chaplain U. S. Navy. The life thus early consecrated to Christ has been one of service. Throughout these years she has been closely identified with the temporal and spiritual interests of the church of her choice. Possessed of strong good sense, keenness of intellect, and untiring industry, she faithfully bore her share of burden and responsibility. For several years she served the society as organist with great acceptance.

In May, 1870, she was united in marriage with Richard B. Stover. The happy home established by this marriage relation, and blessed with the presence of the widowed mother, has been for more than twenty-six years a centre of gracious hospitality, a source from which have proceeded those things that are "pure, lovely, and of good report."

But nothing that skill might devise or affection suggest could stay the ravages of disease. The love of Christ, which had been in days of health her "exceeding joy," was "as the shadow of a great rock in a weary land" in days of pain and suffering, till after many months of languishing, she was called to be "forever with the Lord."

A large circle of acquaintances sadly miss a kind and sympathizing friend; society loses a valued leader; the church an earnest and efficient worker. The bereaved family mourn for a loving daughter, a beloved wife, a wise and devoted mother, yet they sorrow not "as those without hope," but sustained by the Christian's trust, look for recognition and reunion in "a better country, that is, an heavenly." W.

**Mitchell.** — Nancy Hayes Mitchell, widow of the late Bettye Mitchell, was born in Allentown, N. H., 1804, and died at Manchester, N. H., August 26, 1896. She lacked only five days of being 92 years of age.

Born in the infancy of the Republic, Mrs. Mitchell felt an intelligent interest in national affairs as well as in all important matters in Manchester, where she resided for more than a half-century. For over eighty years she was a professed Christian and long an honored and the oldest member of St. Paul's M. E. Church in the above-mentioned city. Her Christian life was indeed beautifully luminous with intelligence, activity and liberality. Her strong religious convictions made her always loyal to Christ and therefore to His church and the right. This faith in her Saviour gave her comfort during all her years. It made her cheerful and hopeful in shadows and under burdens. Her unassuming bearing, Christlike gentleness, and sweet amiability under all circumstances, made her companionship delightful. There was sunshine for herself and others in her happy general blending of the spiritual and secular. The pastoral visitations upon such an intellectual, genial, Christlike, border-land saint were reciprocally pleasant and profitable. This remarkable woman, with her old age crowned with glory because "found in the way of righteousness," was quick of perception, and possessed a most excellent judgment in material and religious matters, and was a safe counselor in all things.

Mrs. Mitchell calmly and victoriously awaited the summons to the heavenly life, and from the repose of a few days of unconsciousness she responded to the summons. Leading citizens, Protestant and Catholic, attended her funeral, and so also did many children, for all classes loved Mrs. Mitchell. Her Heavenly Father for many years provided for this choice spirit the loving and untiring ministrations of her devoted daughter, Mrs. Emma F. Smith. Three sisters over eighty years of age, two children and six grandchildren mourn the loss of a beloved and honored relative.

It hardly seemed a burial as, amid flowers and music so sweet, we left the mortal of dear mother and friend, on that holy Sabbath afternoon, in the quiet arms of mother earth. We shall meet our beloved again. C. D. HILLIS.

**Carr.** — Mrs. Anna Carr, the "patron saint" of Brockton Methodism, died at Brockton, Mass., Sunday morning, Aug. 30, 1896, at the age of 93 years, 4 months, 14 days.

Mrs. Carr was born in Brockton, and at the time of her death was the oldest continuous resident. Converted at the age of thirteen, she lived a devoted and even Christian life for more than eighty years. Shortly after her marriage to Simeon Carr, Dec. 23, 1824, she moved to the house on Pearl St., now occupied by her son, Simeon Dexter Carr, where the remainder of her life was spent.

Here, in response to the deep conviction that she ought to do something for Christ and her neighbor, she besought "Father" Lewis Bates to preach in her house, which he did in 1829. This was the first sermon by a Methodist minister in what was then known as North Bridgewater. Not far from her house stands the Pearl St. Methodist Episcopal Church, the outgrowth of that first preaching service. Of this church she was an active member for nearly seventy-five years. Whether in prosperity or adversity, whether the minister was popular or not, "Aunt" Anna Carr was always the same devoted, patient worker. She lived to see a thriving city of 34,000 inhabitants grow up around her home, and to see as the result of the meet-

ings begun in her house three other thriving Methodist churches. Thus she was not only the mother of the Pearl St. Methodist Church, but the mother of Brockton Methodism. She was our own dearly loved, sainted Anna Carr, and as Methodists throughout the city we thank God for her strong, tender, effective Christian life, and rejoice in her abundant entrance into the city of her God.

The funeral services, which were held at the Pearl St. Church, Sept. 1, were in keeping with her life. The pastor present, feeling that a life of more than eighty years in Christ's service was its own best eulogy, spoke few words. The beautiful ritual of our church formed the chief part of the service.

Sunday evening, Sept. 20, an Anna Carr memorial service was held in the church. The pastor spoke in behalf of the church, Miss Cora L. Scott in behalf of the Epworth League which bears Aunt Anna's name, and Mrs. Ellen P. Alger for the Ladies' Aid Society. To these were added personal testimonies by loving friends who had been especially helped in their Christian life by her. A thanksgiving alter-service closed the exercises. J. E. JOHNSON.

**Kenyon.** — Nathan G. Kenyon was born in South Kingstown, R. I., in 1823, and died in Newport, R. I., Aug. 29, 1896.

Mrs. Kenyon was one of the founders of the Thames St. Methodist Episcopal Church, Newport. After holding his relation there several years, he transferred his membership in April, 1880, to the First Methodist Episcopal Church, of which he was formerly a member, and where he continued to hold his relation till the time of his death. He was a class-leader in the Thames St. Church and afterwards in the First Church, holding this position as long as he lived. He was decided in his convictions, blending firmness with charity, a man of benevolence according to his means, active in Christian work, and won a large place in the sympathies and respect of the community.

He gradually failed in health the last six months, but neither faith nor courage forego him. He was much interested in the affairs of the day, remembering that there was a great world of toil and trouble around him. But things of this present time did not obscure the eternal verities. His cheerful spirit in the midst of many infirmities, his expressions of trust and hope, and his steadfast looking to the city that hath foundations, pointed toward the final rest that remaineth for the children of God. J. H. ALLEN.

**Davis.** — Ann Davis Davis was born in Newburyport, Mass., April 14, 1808, and died in her 90th year, Sept. 4, 1896.

Her mind was active and memory very clear almost to the last. From early life she was a most devoted Christian and an earnest, active member of the Methodist Episcopal Church. Seven years ago she suffered a stroke of paralysis, and since that time has been able to go to the means of grace only occasionally. It was not long ago, however, that faithful friends took her to the house of God, and standing there supported by loving hands, she gave her testimony with old-time earnestness and vigor. She was of stanch New England stock. Her grandfather was a Revolutionary soldier. Her parents were of the prevailing type of faith, devout, steady, conservative Congregationalists. In those days it meant something to cast one's lot in with the Methodists. But so thoroughly did Mrs. Davis enjoy association with this people, that she braved all opposition, and there is now in the possession of the family a certificate dated April 12, 1824, signed by S. B. Haskell, circuit preacher, stating that she was in full communion in the Methodist Episcopal Church. On April 4, 1825, she married Asa Davis, who was a devoted member of the church with her.

From her earliest Christian life, until disabled by sickness, she was identified with the work of the Sunday-school, and many men in her city remember that their earliest religious impressions were made by "Aunt Ann Davis," as she was familiarly and affectionately called. Her home was always the home of the itinerant preacher, and her pastor could always depend upon her active support in all church work. A class-meeting was held in her house for more than fifty years.

After a long life filled with faithful service God took her to her reward. The bereaved family have the sympathy of many friends.

### A VISIT TO THE PORTUGUESE NORTH END MISSION.

THE missions at the North End are institutions of which the Christians of Boston may justly feel proud. They are life-saving stations along a rocky coast of sin. Any Christian will be benefited by an occasional visit to this thriving work in the Master's vineyard. Here he can lend a helping hand where "the harvest truly is great and the laborers few," but zealous for God.

Calling at the Portuguese Mission on Commercial St., on Thursday evening, Sept. 10, we found the sewing-school and Sunday-school united in a social for the children. The children were a pattern of neatness and order, although a year ago they ran the streets poorly dressed, meagrely taught (if taught at all), unkempt and unwashed. Why are they so quiet and submissive now? Because a faithful man of God of their own tongue has taught them the story of the Cross. The love of Christ will tame the wildest or the lowest nature.

Mr. George Atwood, president, and Rev. C. A. Littlefield, superintendent, of the Boston Missionary and Church Extension Society, were present and spoke gratefully of the grand results that had been accomplished in so short a time. Oh, that the hearts of those who have means might be opened to lend to the Lord by helping abundantly those who have not temporal things!

After a delightful program rendered by the children they were served with ice cream and cake, and then, the hour for departure having

arrived, they bade their pastor good-night and quietly went home.

This is a great work. Let all Christians earnestly work and pray for the kingdom of Christ in the North End of Boston. VIMTOR.

### A Great Unitarian's Testimony to Methodism.

Rev. John Collins.

IN my reading notes on "The Postulates of Revelation and of Ethics" by the late Dr. Thomas Hill, ex-president of Harvard University, I found this testimony, which deeply impressed my mind, and I send it to the HERALD that the church and ministry may be encouraged to continue our great work in saving the world — in our own way.

This wonderful testimony of this great and good man is well worth our consideration in these times. On page 226, lecture 6th, on "Determinism and Utility," he says:

"When it is said that henceforth the energy of the church must not be wasted in the attempt to serve God and to live for eternity, but be used to serve men in the present life, a Christian truth is presented in the garb of a pernicious error, whose influence, so far as it is received, would be to destroy all interest in what is high or noble in human life. The Wesleyan sings, 'To serve the present age, my calling to fulfill'; and the Wesleyan Church has been foremost and most successful in promoting the temporal benefit of man. All the labors of secularists and materialists, from the beginning, have not done a hundredth part so much for the social happiness and commercial prosperity of men as the Methodist Church has done [italics mine]. But how have the followers of Wesley wrought their miracles of reformation and transformation? It has been by the fervor of their piety toward God, their zeal for Christ, their longing for the spiritual salvation of men."

Somersworth, N. H.

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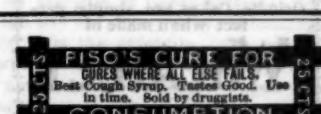
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FOR 1897.

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This is the busy time in the crockery shops. Wedding presents, matching up the china closets, and the fashion for better china since the departure from white to decorated ware have doubled the sales in this branch the past few years. Jones, McDougal & Stratton's establishment presents a busy scene at this season of the year.

### Review of the Week.

Tuesday, September 29.

The Herschells to build three of the new torpedo boats, and the Bath Iron Works two.

John Wanamaker buys the stock, lease, etc., of Hilton, Hughes & Co.'s store (Stewart's) in New York.

All the train dispatchers on the Canadian Pacific Railway ordered out on strike.

Wednesday, September 30.

A hurricane destroys life and property in southern Georgia.

Ex-Secretary Whitney married to Mrs. Edith S. Randolph at Bar Harbor.

The massacre of one thousand Armenians at Mikde, reported.

Strike of telegraphers on the Canadian Pacific railway.

Seventy-four Gloucester Sherman lost during the year — less than the average number.

Thursday, October 1.

A cyclone causes great damage in Savannah, Washington, and other places.

The Treasury deficit for the last three months, \$54,000,000.

The Commissioner of the Land Office reports more than 600,000,000 acres of public lands unoccupied.

Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, founds a home in New York city for the poor who suffer from cancer.

Forty thousand more troops to be sent to Cuba.

England and Egypt will make no advance from Dongola for the present.

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A cream of tartar baking powder. Highest of all in leavening strength. — Latest United States Gov't Food Report.

ROYAL BAKING POWDER CO., New York.

Rhode Island to pay all State obligations in gold.

Famine threatens North and Central India.

Friday, October 2.

Reports show that more than a hundred perished in the Tuesday cyclone.

Vice President Stevenson and others hurt by the collapse of a reviewing stand at the Burlington celebration of Iowa's statehood.

Report from Mary, Turkistan, that 10,000 Turkmans have died during the last two months of fever.

A dam bursts at Staunton, Va.; the city inundated and several lives lost.

Gov. Wolcott renominated by the Republicans of this State.

Saturday, October 3.

J. M. Barrie, the Scotch novelist, and Mgr. Martinelli, apostolic delegate, arrive in New York.

The Florida victims of the Tuesday storm numbered by hundreds; the town of Cedar Keys wrecked by a tidal wave.

Cuban rebels reported to have suffered serious defeat at Managua.

The Colt machine gun adopted for use in the U. S. Navy.

Said Pasha, the pretender to the Zanzibar sultanate, takes refuge on board a German warship.

Monday, October 5.

Central American States uniting; the first Diet of "the Greater Republic" meets in San Salvador.

William Morris, poet and artist, dies in Hammersmith, Eng.

M. H. Griffith, a society man of this city, arrested in Baltimore on the charge of embezzling \$10,000 from the estate of the late F. A. Tilton.

The Czar and Czarina leave England; the British Channel fleet escort them into French waters.

A report that a thousand Spanish soldiers were killed in an attack made by Antonio Macero on the troops in Cuba.

Bishop Keane resigns the rectorship of the Catholic University in Washington at the Pope's request.

F. R. Coudert, of the Venezuelan Commission, returns from abroad with valuable information.

### IAN MACLAREN ON PREACHING.

(Continued from Page 6.)

the newspaper for the details of a murder or divorce case for the sake of getting a crowd — and a collection. He says he does it to gather the people and do them good; he is perfectly conscious he does them no good, and the people come for the basest motives. We should guard against all sensational advertising; it is the height of vulgarity.

The third problem is Secularity. Ought a minister to confine himself to religious truths, or plunge into the affairs of the day? When a man becomes a clergyman he does not cease to become a citizen. Politics is so great a subject it cannot be excluded from the pulpit. If, however, it is urged that if a man becomes a politician he cannot save himself from corruption, and if as a clergyman he is barred out of politics, then he can by his words inspire his people with a love for righteousness, which is beyond all politics, and a higher love for the commonwealth which unites all parties. Jesus and His disciples carefully abstained from politics. The withdrawal of a man from party politics gives him a greater strength to speak to his people and urge them to vote in the fear of the Almighty.

The next problem is that of Solidarity. A new outlook the Gospel has now assumed.

Yesterday it was to save the individual, today it is to save the masses. It is well to be reminded that the people are not always broken down for want of food and clothing, but rather for want of spiritual comfort. At the same time our Master preached to the proletariat; He indeed led the proletariat through conditions of trial. Suppose that the church bring to pass that every man have bread to eat and a coat on his back, we know that it would be only a bread-and-butter paradise. Do we not know that through trouble we become better, and the kingdom of heaven is not meat and drink?

And, lastly, if it comes to pass that you must speak to the two grades of society, known as the classes and the masses, it must follow that as an exponent of a Christian faith you go with the miserable and those most in need of comfort. Of what use is the church on earth if she does not side with the weak? Christ died for the whole race, not for individuals. If the masses make demands for better days, they should not be shot down, nor preached against, but helped to a chance for themselves and their children.

#### IV.

New faces are seen every day of men of prominence in the law and literature, like Dean Wayland of the Law School, and Charles Dudley Warner, of Hartford. Dr. Watson said in the beginning that, as the lecture yesterday had been so conversational in form, he had missed one of the most important problems which he had found confronting the preacher. It is this: What use, if any, is to be made of the results of Biblical criticism in the pulpit? Is everything which I know to be given to the public, lest if I do not, there should be complaint? Or am I to make no reference

whatever to the critical side? This is my judgment: First, the many criticisms have made large contributions to our knowledge of the Bible. Second, the church ought to be thankful for the pious and learned men who have criticized and made such knowledge possible. Again, we should never ignore reliable criticism nor hesitate in giving it to our people. Instruction in detail is tiresome, but classes may be profitably formed for detailed study and conducted by the minister.

The lecturer then took up the subject of the present lecture,

#### Theology the Theory of Religion.

What a man is to do with theology when he leaves the school where he has studied, is a serious question. Is he to jettie it outside of the harbor, or to anchor it in the bay, or keep it as a ballast to his ship? Is it only a purely academic study? Can he replace it by some other, as sociology? Or is it something having a keen hold on the popular mind? There are different schools in existence and different opinions. I will go to the extreme left and take up one school, the rationalistic, which consists of persons presuming on a monopoly of knowledge, and who think that theology is not a mental science at all, but is rather one of the dark arts. They consider doctrines of no practical use — that they are fossils of an ancient period. They believe in speaking of ordinary affairs from the pulpit instead of selecting the Trinity or the sacrifice of Christ as a subject; they would choose wages and capital; they believe in preaching on anything from Dante to Ibsen. Then we have on the extreme right a school which I wish to treat with the utmost reverence. It is called the evangelical school. There is a great difference between evangelical and evangelistic; one includes the whole country, the other a province. The dislike of this school for theology is not because it is not a science, but that it is too much of a science. They have a rooted suspicion against criticism; to them the Bible is, so to speak, dropped down in its present form from heaven. They consider all Scripture from Genesis to Revelation of the same intellectual and spiritual value. They regard the lessons of Job as equal to those to be learned from the apostles. Even the very words of Jesus, Son of God and perfect man, have no more value in themselves than the teachings of St. Paul or the words of the prophet Isaiah. They point out that the prophets never went to college. They cite Jonah's case. What can they mean when they come to the apostles' curriculum — those three years of wonderful instruction? The apostles were chosen because they were of supreme spiritual genius. Gentlemen, let me tell you that not a congregation would be left, nor hardly a church in existence in ten years, if there were nothing but evangelists. Yet towards this school my heart warms for reason of their devotion.

It may be discouraging to you that these two opposite schools do not value your theological training, but have good heart! Have you ever noticed the difference of the treatment of the medical profession towards the untrained and that of the ministerial toward their untrained? The former say it is done not for the good of their profession, but rather for good of their patients. It should be so with us. Remember, theology is not a mere discipline of the mind nor an accomplishment, but an absolute necessity to your equipment as a minister. Whatever science a man may study he comes upon facts, and when he has found these facts he puts them in order and then seeks their origin. When a man gives himself to the study of religion and has succeeded in securing the facts, he must arrange them and discover the force that is behind them. When he has succeeded in doing this, he is face to face with doctrine. It is said that people don't want theology; that ministers only make themselves nuisances by preaching theology. If a man submits himself to be browbeaten out of his theology, then he is an intellectual coward. No one can preach without a system in the background of his mind. A man with all his ideas moving about in a kaleidoscopic mass, constantly shifting and changing color, may attract for a while by his sermons, but his audience will change every three years, and they will be an audience, and not pupils. The truth is, the people are a poor dumb body, and all sorts of opinions can be thrust upon them; but is it always what they want? There have been four great novels written in the past few years — "John Ingoldsby," "The Story of an African Farm," "John Ward, Preacher," and "Robert Elsmere," the latter perhaps an overestimated book, but inducing the people to read about religious problems though in a cumbersome form. Nor is this interest confined to fiction, as witness the late book of Mr. Balfour, "Foundations of Belief," Kidd's "History of Social Evolution," and Drummond's "Assent of Man." What about the people running away from churches where theology is preached, when we see them rushing in thousands to get their names on the

priority list for books whose sole value is their treatment of theological questions? There is no editor of a high-class magazine who will not welcome to its pages a good discussion on theological questions. Oh, no! the people do not want to hear anything about theology! It is not always easy to tell what the people want, but it is plain to see they are bound to have theology.

If any man is to preach theology, he must conform to two conditions: First, he must understand his subject. Many congregations — yes, most congregations — contain men and women, too, who are studying theology. The people in your church may know quite as well as you do the theories on the Pentateuch. It may be a quiet man over in the corner who is a clerk in a warehouse; but he is studying, and all his spare money goes to buy theological books. It may be the village schoolmaster, or it may be an old farmer, but these men will drop in on you soon after you get settled, and you would better be prepared to answer their questions. They will not come to prove your orthodoxy, but they will come as honest, humble pupils in quest of information, and what it is your business to teach. If you cannot answer them, they are not the people to make trouble in your congregation; they will go somewhere else. If you can answer them and won't, then I pity you for their contempt. Theology once used to be compassed by a single man. Books were written on it in which they took up all phases of it. The day is passed for such supernatural people. There are experts now for every department. Our business is not to be experts, but to be middle men, to add to our library every month some worthy work and to master them, and having done so to serve them out to our people. Their gratitude is our reward, and our gratitude is the author's reward.

The next condition you must have is style. It is a shame that this noblest of sciences should have been so often poorly dressed. I never read any books so badly written as some of those by the Puritan divines, though we owe a good deal to them. Among all there are only two of any importance: One is that of John Bunyan, and the other is Howe in his "Living Temple." Of more recent day ministers ought to read such works of sermonic power as that of South and the brilliant Taylor, Horace Bushnell and the masterly Saxon of Bunyan. A minister may preach such theology from January to December, and not a human being in his audience would know he preached it. Art never dared to paint a skeleton, but art has given us the beautiful Venus de Medici within which is the skeleton.

Whether you preach theology or do not, remember that while in every other department of this University you must know in order that you may love, in this department you must love in order that you may know. He alone has power, whether he stood first or last in his class, who comes to his pulpit from the secret chamber of communion with God. If we are to present great truths, let us, in the name of God, present them nobly.

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